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"Come Unto Me," by Carl Heinrich Bloch (Danish, 1834-1890)
Original in the Castle of Frederiksberg, near Copenhagen.
Photograph from *Three Lions*

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Call to Religious Education Week

by **Luther W. Youngdahl**

Governor of the State of Minnesota

DEAR FELLOW CHRISTIAN:

I extend to you a rallying call for your participation in the annual Religious Education Week. The observance for 1950 is especially significant because it commemorates the 170th anniversary of the founding of the first Sunday school in England by Robert Raikes.

The observance will begin on the last Sunday of September, the 26th, and end on the following Sunday, October 3rd. For eight days it will be our special responsibility to lay renewed emphasis upon the importance of the religious teaching of youth. Then, inspired by the fellowship of this mutual project, we must strive to bring more young people to Christ in the weeks ahead.

As you undoubtedly know, the International Council of Religious Education, representing forty denominations and 740 state, provincial, county and city councils, is the sponsoring agency for this program which has by now become a traditional event in the lives of thousands of churches.

"Religious Teaching—Vital to the Nation" has been selected as the theme for the forthcoming observance. It is a most appropriate theme for these crucial days when we are constantly searching for the means to insure the security of our nation and the preservation of our way of life.

To the skeptic or cynic who may ask, "Why is religious teaching vital to the nation?" Dr. Raymond B. Fosdick, retired President of Rockefeller Foundations, has provided the answer. He said recently: "Knowledge is not enough. Unless we can anchor our knowledge to moral foundations, the ultimate result will be dust and ashes. The towering enemy of man is



not his science but his moral inadequacy. If this final nemesis overtakes the pretensions of modern man, it will be the result of the impotence and immaturity of his ethical codes."

We must realize that intellectual literacy—a grasp of numbers, of literature, of science and all the rest—is not sufficient preparation for the young people of today and tomorrow. To guide youth through the hazards ahead, a strong faith in God and a sound moral code are essential. And these are the priceless values that are to be acquired

through religious teaching.

We know that millions of children are being reared without the benefit of spiritual training in America alone. In my own State of Minnesota it is estimated that there are 500,000 children in this tragic category.

The Sunday schools are key institutions in the program for the religious training of youth. We cannot observe this week without paying tribute to the faithful men and women who gladly serve as teachers for the Sunday school classes of our land. Their reward comes in knowing that they are helping to build the Kingdom of God, as well as a better future for this nation.

We realize, however, that the Sunday school with perhaps only an hour of instruction a week cannot hope to accomplish alone the task of bringing children into a life as Christians. It is up to the parents to give the greatest leadership in religious education. During Religious Education Week we must concern ourselves with the problem of how we can intensify the spirit of religion in the home and family. We shall then be able to give to the nation the spiritual strength and the moral undergirding which it needs in meeting the challenges facing it.

House of Many Rooms

"In my father's house are many mansions"—
what does this mean?

by J. Carter Swaim*

THE King James Version of John 14:2 contains a description difficult to visualize: "In my father's house are many mansions." This is a passage dear to the heart of every Christian, but anyone who sits down to analyze it will discover that, upon the basis of ordinary English usage, the picture is wholly unintelligible. A house is usually thought of as a dwelling of modest proportions; a mansion is a vast, luxurious dwelling, a fine or pretentious abode. Possibly one mansion could be spoken of as a house, but it is impossible to imagine one house made up of two mansions, let alone "many."

The difficulty here arises partly out of the fact that the KJ translators took over at this point the word *mansiones* out of the Vulgate. The Latin word *mansio* means "a staying, remaining, stay, continuance"—and that is what the English word "mansion" meant in the seventeenth century. Webster gives as the first, but now obsolete, meaning of the term, "Act of remaining or dwelling; stay; abode; sojourn." The KJ translators, then, were evidently trying to tell their generation that "In my Father's house are many abiding-places."

That is the meaning of the Greek word used here. Oddly enough, KJV so renders it a little farther on in the same chapter! John 14:23 in the translation reads, in part, "we will come unto him, and make our abode with him." The word translated "abode" is the singular of the one translated "mansions" just above! King James' men might have caused less confusion if they had made it read: "we will come unto him, and make our mansion with him"; still better would it have been if they had rendered it "abode" in both places: "In my Father's house are many abodes." The Greek word means "lodging, dwelling-place, room."

The Johannine picture therefore seems to be that of a caravanserai, or stopping place for caravans. It would consist of a large and unpretentious building surrounding a court—perhaps the ancient equivalent of the modern motor court. In the structure would be found accommodation for all the members of the party.

Perhaps the popular fondness for the KJ translation of this passage arises from the same mood as the "pic in the sky by-and-by" idea. It is the lot of most inhabitants of the earth to labor and toil and sweat, and inevitably man conceives the world of spirits as a place where all things hateful to him will be done away. The toil-worn housewife thinks of leisure in a great house where the bending over a hot stove is done by unseen servants. The miner, covered with the grime of earth, rejoices to picture a place where there will be no need to dig fuel, and one can bask all day in the sunlight. The steel worker, perspiring at his furnace,

envisioning a land where the construction work is all done, and one can sit back and enjoy life.

The promise of a mansion holds out to each of these just what he feels himself most to need. Jesus, however, nowhere describes heaven in terms of idleness, and "mansions" is not his word. Stopping places in the world his hearers knew were apt to be brothels. It was on that account that hospitality to strangers played so prominent a part in the life of the early church. Wherever a Christian went, he was assured of a welcome from his brother Christians. So, Jesus says, in the land of light and love God always offers us a welcome.

Pre-eminently, however, it is the spaciousness of God's love which Jesus is concerned to emphasize. RSV translates our passage: "In my Father's house are many rooms." But Jesus assures us that nobody will ever feel cramped in God's nearer presence.

Perhaps a better analogy, as has already been indicated, is that of the motor court or motel, favorite stopping place of the experienced traveler in the west. Accommodations for a considerable number of travelers are grouped around an open court, and automobiles can be parked just outside the bedroom. So popular have these become that it is oftentimes difficult for the late arrival to find lodging. When the apartments are all taken, it is customary for the proprietor to put up a "No Vacancy" sign. The tired tourist who has not made advance reservations may find no place to put his head.

That is, in point of fact, exactly what happened to two travelers in ancient times. They were not only tired, but the woman was about to become a mother. When they got to Bethlehem, the "No Vacancy" sign was up. The young woman "gave birth to her first-born son and . . . laid him in a manger, because there was no place for them in the inn" (Luke 2:7). It was the child born under those strained circumstances who declared that "In my Father's house are many rooms."

One family driving across the continent, who had confirmed reservations at intended stopping places, were accustomed to drive rather late in the evening. By night-fall many motor courts were already displaying the "No Vacancy" sign, and on one occasion the sign read "Positively No Vacancy." Unfailingly, however, there was provision for this family. The boys got a great thrill out of finding that, when others were being turned away, a place had been reserved for them and their parents. The father had not only made the reservations but had paid for them in advance.

Jesus would have us believe that the "No Vacancy" sign never appears in the homeland of the soul, because "In my Father's house are many rooms."

*Professor of New Testament Literature and Exegesis, Western Theological Seminary, Pittsburgh, Pennsylvania.

Neglected Children -- in America

by Lois Lenski*

Ten-year-old Ralph picks twenty hampers of snap beans in a day, going to the field with his mother at daylight and returning to camp at dark. His mother has to pay forty cents for sandwiches for lunch, and thirty-five cents for a quart of milk. Since Ralph fell on a broken bottle and got a bad cut on his knee, he stays at camp all day, where an old man of eighty-five is left in charge of the children unable to pick. Ralph's little sister, seven, keeps right on picking eight hampers every day.

Marthy helps her mother dig roots and herbs for a living. They climb up the steep side of the mountain, carrying their mattock and two old feed sacks. They walk three miles each way to the herb house to sell sassafras roots and other "yarks" to buy coffee and flour at the grocery store. One week's grubbing has to pay for the next week's eating.

Every fall, Lila and her family come down from the hills to pick cotton in the valley for cash money. Lila starts to school and seems to like it, then she stops coming because she is picking cotton all day long. All the extra money made by the family is extravagantly wasted in town on Saturday, and when the cotton season is over, they have as little as when they began.

No—these are not Chinese or Indian children, victims of over-population and under-production. They live in America, land of plenty, land of opportunity. But they must work if they would eat.

AS THE AUTHOR of a series of children's books dealing with children in many parts of the United States, I have had an unusual opportunity to observe and study them, as well as talk to them and enter their lives. My work takes me into the region I have chosen, where I live with the people for a period of time and strive to see things from their point of view, to get to know them from the inside.

Last spring I spent a week in a little Cracker fishing town on the west coast of Florida; then a longer

visit with children of the "piney woods" of northern Louisiana. Later, in West Texas, I visited a number of Mexican schools. On my return to the north, I stopped in a slum area of Chicago, visited a school and some of the children's homes. Work on specific books has given me the opportunity for prolonged stays in rural Cracker Florida, rural Cajun Louisiana, the Alleghany Mountains, the rural farm country in Oklahoma, migrant camps along the Atlantic seaboard and in New Jersey, the cotton country of Arkansas and other regions. I have recently begun a study of city slum life, where I saw children living in dark, damp, dirty underground cellars.

In all these places, I have been amazed not at the children's badness, but at their goodness. In all these places I have found good, wholesome children, full of as great potentialities as our privileged children. In spite of many lacks in their lives—insufficient food or the wrong kind, inadequate clothing and housing, no medical or nursing facilities, poor schools and no books, I have found children leading dramatic and exciting lives, rich not in material things, but rich in experience.

The country environment especially, whether it be farm, mountain or backwoods, itself furnishes an education, though sometimes an over-harsh one. These people live close to Nature, close to animal life and close to the reality of a basic struggle for existence. Even when they live under the worst conditions, direct observation of their resilience to the blows of fortune and to the inadequacies of their environment, their optimism and blind faith in an uncertain future, their power of endurance and their powers of resistance to filth and evil of all kinds, gives one a new faith in and understanding of childhood. Surely such basically fine human material should not be allowed to go to waste.

How much do we know?

Irene lives in a trailer parked behind a gas station on a crowded city street. In it also live her mother and father, and an older brother and sister. Their running water is the hose from the filling station; their toilet facilities, the washroom there. Every time the children step out of their door, they are on the street.

There is a lock on the front gate, padlock on the mailbox, a heavy lock on the front door and a large dog in the yard. The neighbors say that a small boy lives in the house with an old woman and a younger man. The school enumerator cannot gain admittance, and all the neighbors are very curious about the mystery. No one knows where the people came from. The boy never comes out of the locked gate, never goes to school, never plays in the yard.

Louella's cotton sack is nine feet long and drags heavily behind her. She gets tired of picking—the long sack has to be filled four times to make two hundred pounds of cotton—but her daddy will "whup" her if he catches her playing. Sometimes she lies down in the cotton middle and goes to sleep, with ants crawling over her face, arms and legs.

Childhood isn't so happy when there is no place to play but the street or a locked-up house, or when there is work to do all day or a father who gets drunk or whips you. Yet this is America.

Why don't we know more about these obscure and neglected children? There isn't much printed about it, because such facts don't help glamorize American life, or help to sell mechanical gadgets. We don't like to hear or admit that one-third of the children in the United States are under-privileged, that we have thousands of cotton-picking children, that we have hundreds, perhaps thousands of families living in tents in freezing climates because there are no houses to live in, and that we have over a million migrant children adrift across rural America, homeless and for the most part, schoolless. We are so accustomed to the idea that *all* children in America not only have the right to an education, but are getting it, and that school attendance is enforced all over the country, we never even question it. The recent publicity given to our great educational needs has brought out the sad commentary that it is impossible to enforce school attendance in all those vast regions where economic conditions oblige parents to use their children's labor to make a bare living.

Let us stop and ask ourselves how

*Author and illustrator of regional books for children, including "Boom Town Boy," "Judy's Journey," "Blue Ridge Billy," "Bayou Suzette" and "Strawberry Girl," the latter of which was awarded the 1946 Newberry Medal.

much we really know about America's children. Isn't our knowledge largely conditioned by our contacts with the "nice" children in the community in which we live?

Have you ever heard of the "river rats"—children of the fishermen who live in shacks or tents or houseboats outside the levees on the river banks of the Mississippi and all its many tributaries? Last fall I located a river family with six children on the verge of starvation, less than ten miles from a prosperous town—only one family of hundreds. Nobody knew of their suffering, nobody cared. What do we know about the children of the coal miners in Pennsylvania, Maryland, and West Virginia, in these days of frequent coal strikes and layoffs?

I can show you not one, but a number of letters from children in our southern states who could not go to school because they had no shoes to wear. But don't think these conditions occur only in the south. It is a good idea to look around you closer at home—right in your own town, or rural community. Every factory city, even the smaller ones, has slums or "poor neighborhoods." Every rural community, even New England, has "poor whites" living on back roads, barely eking out a living. The northern New England states have a large population of "marginal families," living in shacks inadequate for the cold winters.

Does anyone care?

Ronny's only shirt has the word CEMENT in big blue letters across his back. It has been made from a cement sack.

Mary has to stay home from school because she has no shoes to wear. Her mother tries to glue cardboard into the soles of her sandals, but the glue will not stick.

For their school lunch, Mamie and Josie bring biscuits spread with mustard, or sometimes spread with mashed sweet potatoes—never with jelly or molasses.

No—these are not European children, victims of war, air bombardment, of starvation after war. These children are Americans all.

Who cares about the children? Who tries to help them? How many churches want these people and invite them to come, and if they should come, make them feel comfortably welcome? The more primitive denominations have sprung up and flourished all through our un-

der-privileged areas. Why? Because of class feeling. The "better-off" people don't want the "lower classes" in their churches. But even if these people have little worldly goods, or perhaps *because* they have so little, they love God and are hungry for Christian fellowship. So they band together in little groups, and one of their number, with no training or education, becomes a self-appointed preacher. They seek their own kind, and worship honestly together.

That is, some of them do. Many live without church at all. Thousands of children have no contact with religion of any kind. These are the truly neglected children. Our churches have been too busy with foreign missions (which, of course, are worthy too) to see these children on their own doorstep. These children are growing up like weeds, many in bad environments, seeing evil on all sides, headed for juvenile delinquency—and yet they have the makings of good citizens, if anybody cared.

They are so easy to reach—I know from experience. True kindness can break down any barrier. Wouldn't it be worth trying?

Not only have we as adults been unwilling to admit and face these facts, but we are bringing up our privileged children to believe that "all American children have everything," and that "all the poor children are in Europe."

Parents have an idea that they must shield their children from the realities of life, so that they may have a happy childhood. For this reason, the children's lives are so protected that they have no contact with poverty in the restricted circle in which they live, and so they have no way of hearing the facts. Their parents forbid them to associate with children "out of their social class," with children who are "not nice," or who live "in the wrong part of the town," or "across the railroad track."

The public schools do indeed bring all groups together, but too often there is no real acceptance, and the "not nice" children remain social outcasts. An aristocracy of "niceness" is being taught our privileged children. The superior children are the ones that are clean, have money, nice clothes, nice manners, take music and dancing lessons, go to the right school and church and live in the "nice"—

that is, restricted—part of town. Unfortunately also, many teachers make class distinctions.

How much does the church care?

Such attitudes, such ideas of superiority, "niceness," and snobbery of wealth and position are not only vicious, but have no place in true religion or true democracy. We are laying great stress these days on racial tolerance—extending some of the courtesies which we ourselves enjoy to people of other races and colors. Should not our tolerance extend to the less fortunate members of the white race, those who have little of this world's goods, who live perhaps just down the street or over on the other side of town? Should only the well-dressed and well-fed children be invited to come to Sunday school or vacation church school?

"The churches of America must shoulder their share of responsibility in assuring a 'fair chance in life' to every American child, regardless of race, creed, color, geographic location or economic circumstances." So said Miss Katharine F. Lenroot, Chief of the Children's Bureau of the Federal Security Agency at the Methodist Conference on Christian Education held at Grand Rapids last November. The first step in this task is the re-education of our privileged adults and children to a better appreciation of the potentialities and true worth of the "have-nots" or the so-called "under-privileged" in our own midst—often in our own town. Before our actions can be right, our attitudes must be right.

Are there neglected children in your community? In your state? What are the churches doing for them? What could your church do? For information, talk with the staff of your local Council of Churches or Council of Church Women, or write to your state Council of Churches and Religious Education. The Home Missions Council of North America is doing extensive work with migrants. For ways of helping migrants, write to Miss Edith E. Lowry, 297 Fourth Avenue, New York 10, N. Y.

There Is a Difference

WHAT IS THE DIFFERENCE between a church camp and a church-sponsored summer conference?

Camping has as its chief objective the development of the individual as a person, helping him to grow in mature adjustment to his environment and in skills in Christian living. *Conferences* are training grounds for growing churchmen, helping them through an experience of living together as a "colony of heaven" to gain a vision of what the Kingdom of God could be like in human relationships and to make definite plans for helping to bring it about.

In *camping* the instruction is informal and comes through activities rather than study. In *conferences*

there are usually periods of more formal class instruction based on curriculum outlines or syllabi.

Camps and most conferences are held in settings of natural beauty and of comparative isolation from city life. However, in *camping* the actual experience of living out-of-doors, including some experiences of "eating out" and "sleeping out," is very important. In *conferences* the provision for physical needs is taken care of in conventional ways, generally under roofs.

Although there is overlapping along all age lines, *camps* are usually thought of as especially important for juniors, junior highs and families, and *conferences* for senior high school youth, older young people, and for adults.

Both types of summer experiences are extremely important parts of the church's program, as shown in the two articles below.

Why Send Them to a Church Camp?

by **Reynold E. Carlson***

SHOULD YOU SEND Jimmy and Nancy to a church camp this summer? Should you encourage John and Helen and Eugene in your church school to go to a church camp?

Nearly everybody recognizes the values of good camping, whether held under secular or church auspices. More and more people are seeing the possibilities in camping for spiritual development, and church camps are scheduled all across the country.

In theory, at least, the difference between a church camp and one under non-church auspices is not in program or setting but in the spirit of the camp and the quality of the leaders. In church camps all counselors and other leaders should be persons of Christian conviction and of attractive Christian character. "Leaders who carry with them a sense of the presence of God, who have an awareness and concern for the campers are more important than all equipment."¹

Assuming this quality of leadership in your own church camp, what can the camp do for your boy or girl?

It helps him become self-reliant

Every boy and girl must learn independence from his home, painful though the process may often be to the parents. Camp is often the child's first real venture away from home—the first time he is responsible for himself. At a good camp these first steps in independence are taken under wise and helpful guidance.

It promotes his physical development

In a good camp a child has every opportunity to grow in physical health and strength. The safety regulations, food, medical services, activities and program almost guarantee this. Children usually go home bursting with health and more willing to keep themselves well through proper exercise, eating, resting and personal cleanliness.

It gives him new skills and interests

Why is it that youngsters love camp so much? They seem to have a deep-rooted urge to get away from the artificialities of civilization and to know life as their ancestors did. In camp they get acquainted with the natural life of the woods, lakes and streams, learn how to build simple shelters, gather wood, build a fire, cook over a campfire, fish, swim, hike, and in other ways take care of themselves in the woods.

They learn to work with native craft materials to make things of beauty. They take part in programs of simple dramatics, games, and singing around a campfire. They gain a life-long love of the natural world and a feeling of being able to live in the out-of-doors.

It teaches him to adjust to others

In many small families the parents are the ones who do most of the adjusting, while the child gets his own way. In camp the child must learn how to get along with those of his own age. Under the guidance of a counselor who is neither a teacher nor boss but, rather, a strong and helpful friend, he lives with his equals. He has no special privileges, is in part responsible for the success of group living, and learns how to give up his own interests for those of the group.

It gives him practice in democracy

The modern camp is seldom dictatorial. The campers themselves usually have a part in planning their program and in making decisions affecting the whole group. Problems are brought to a common council for discussion and decision, with the camp staff cooperating rather than commanding. Thus the campers learn about democracy through actual participation, learning through living.

*Assistant Professor of Recreation, Indiana University, Bloomington, Indiana.

¹From "Going Camping with Junior High Boys and Girls," prepared by the Special Committee on Camps and Conferences, International Council of Religious Education.

It offers a chance to give service

A valuable part of the camp program is that of service—service to the camp, to other campers, and to outside groups. For instance, in helping to improve the camp grounds, the camper may carry out conservation projects. This will give him an understanding of the great need for the conservation of our land and a respect for our forests and waterways in their relationship to the needs of men.

It teaches him to understand others

Many camps today include campers from different nationalities and races. In the friendly activities of camp the boy or girl learns to know them as individuals and to judge them on their worth as human beings rather than on the basis of color or race. Also in camp he learns something of customs different from his own, enlarging his own horizon. If the camp did nothing more than help eliminate these barriers which divide mankind, it would be worth while.

It stimulates his spiritual growth

It hardly needs to be said that the primary concern of the church camp is with the spiritual life of the child. No part of the program of the good camp is planned without reference to its effect spiritually. The spiritual values are by no means confined to those periods specifically set aside for worship; they envelop the whole camp; everything that happens is weighed in the light of these values.

In camp a child lives close to his counsellors and to his fellows, getting to know persons outside his family as never before. He lives, moreover, close to the fundamentals of life. No radios, movies, television, or other complicated man-made devices distract him from the essential simplicities of existence. He sees at first hand the operation of the laws of being in the natural world about him. Around the campfire, on the trail, or at evening vespers, the bigness and beauty of our world and the kinship with fellow-beings loom as the important facts of life. Around these experiences he builds a lasting set of spiritual values.

Do Nancy and Jimmy, Helen, John and Eugene need these experiences in their personal growth? Then send them to a church camp this summer.



Eva Luoma

In camp they get acquainted with the natural life of the woods.

Why Send Them to a Summer Church Conference?

by Joseph W. Bell*

ASK ANY YOUNG CHURCHMAN where he had his most compelling religious experience, the one that most influenced him to devote his life to the church. He will probably tell you that it came in a church-sponsored summer conference.

What is it about summer conferences that gives young people new purposes and new skills in Christian living? Why should we encourage our young people to go to summer conferences? Let us see.

They will learn to know high grade people

You who work and live with young people know how important group

*Member of staff of Youth Department, Division of the Local Church, Methodist Board of Education, Nashville, Tennessee.



In summer conference they make a serious study of the Christian faith and way of life.

relationships are to them. They feel that they must "rate" with others in their crowd, even when important principles are involved. They grow or decline in Christian character largely through the quality of their relationships with other people.

In summer conferences your young people will associate intimately with those from other churches who have the same aspirations and problems as themselves. Frequently the people who go to summer conferences are the "top" ones of their church group. Through Christian fellowship of a highly stimulating kind they will gain courage and inspiration to live according to Christian standards.

They will meet people different from themselves

They will also learn that friendships with people different from themselves may be most rewarding. In summer conferences they often meet people of other races, nations, cultures and even religious faiths, all living together creatively. In an Arizona conference one summer the Rabbi from nearby Phoenix was one of the leaders. The quality of his participation was indicated by the question of an uninformed teen-age girl, who asked, "Is Rabbi So-and-so a Methodist?" To live with people from India, Mexico, China, or Germany, or with those of our own country whom one would not normally meet on a basis of equality, is an experience of supreme worth for

the understandings and appreciations of our youth.

The summer conference gives a definite opportunity, through fellowship and recreation, to develop new friendships. This is usually what young people think of first when you ask about their experience. "I met such grand people!" "I have so many new friends!" When group associations mean so much to young people, should they not have the chance to make friends with people of the highest type?

They will have their horizons widened

A young person who has not had much experience outside his own church and community may in a summer conference find the world opening wide before him, displaying new beauties, new possibilities, and new problems of religious living. The worship services may be a revelation to him in the quality of music, poetry and other resources used, and in their dignity and beauty of presentation. The young person may discover some unsuspected talent that will enrich his personal life and the life of the group back home. In many ways the world of the young person gets bigger in a summer conference.

Reprints of these two articles on camps and conferences will be available separately from the Literature Service Department of the International Council of Religious Education, 206 S. Michigan Ave., Chicago 4, Ill. 4c each, \$2.75 per 100.

They will study the implications of the Christian faith

Back home a young person usually gives only an hour or two a week to a serious study of the Christian faith and way of life. At a summer conference he does this for several hours a day, for several days, in an atmosphere of serious concern for the truth. There may be courses on the Bible, the life of Jesus, the message of Paul; or courses in which they will consider such things as right and wrong, drinking, economic problems, international relations, the missionary enterprise. In classes and workshops the young people really tackle a variety of important problems. After this creative process of sharing and searching, they can not be indifferent to the meaning of the Christian religion and the way it should be applied to everyday life.

They learn to be leaders

The summer conference is a training ground for church leaders. In many cases the young people have helped to plan the conference program and some of them assist in certain aspects of directing the conference itself. Democracy is a living experience. The youth program for the church back home comes under serious consideration and definite plans are made for carrying out certain kinds of study and activities. In classes, in worship, in recreation and in the other activities the young people not only get information about the church and its youth program but also get experience in carrying out many phases of that program. Many a young person seemingly casual and indifferent, has been known to come home from a summer conference "ready, willing and able" to take a place of responsibility in his church.

They make decisions for Christian living

All the opportunities at the summer conference help young people to think through the question, "What shall I do with my life?" Meaningful worship experiences help them face the implications of the Christian faith and way. The class study also naturally leads to choices and decisions. It is impossible to discuss any problem in the light of Christian truth without considering its meaning for one's own life. That's the

way growth takes place.

The young people may make decisions of different kinds. In the commitment or consecration service at the close of the conference, some may for the first time acknowledge allegiance to the Christian faith. Others may decide to join the church. Many may declare themselves ready for greater service in the local community and church. Others volunteer or caravanning, work camps and other forms of short-term projects of volunteer Christian service.

And many, many youth in summer conferences dedicate themselves to

"full time Christian service" in some worthy vocation. This may be a decision to be thoroughly Christian in their future work as teachers, doctors, farmers, homemakers. Or others may in the same spirit make known their decisions to work full time in the employ of the church as a minister, missionary, religious educator, or one of the many other ways the church can be served.

Where are the Christian leaders of the next decades coming from? Many will be coming from church-sponsored summer conferences. Will your young people be among them?

in. The result was quite startling for its depth of feeling and beauty of expression, and the committee decided that the litany should be given back to the women of the guild as a choral reading. Four women agreed to work with the director, and presented it as a part of the prayer service the following week.

Members of the Guild were amazed to hear what they had helped to create together. As our minds and hearts were lifted to God we were drawn closer in fellowship, for the prayers were real cries of the heart, longings, joys, needs. Without knowing which prayer was whose, we came to know each other as never before without self-consciousness or pretense. For instance:

Thank God for my home,
My family so dear to me—
Husband, son,
A little son to love and be loved by,
Family life together!

A growing awareness
Of the need of God's guidance and help
In the hearts of my children.

Thank God for work, friends, good fellowship,
Warm fellowship in this group,
The privilege of serving God as a worker in his church,
An understanding church,
A church home!

And so on through confession of need and sin:

Show us ourselves,
Our hidden selves,
And cleanse us from all unrighteousness.

Cleanse us from ignorance,
Tension,
Fear, . . .
From worry over trivial things . . .
Cleanse us from a spirit of withholding
Cleanse us from a critical spirit,
From sickness of body and mind . . .

To the sense of the reality of
God . . . The Presence of God . . .
The love of God that sent his son
Our Lord Jesus Christ.

And the last commitment:
To make Christ known,
To transmit the love of God!

The church school pupils
add to the litany

It was not long after this that we decided to extend the fellowship of the litany to our children and young people. The various departments of the Sunday church school were having a unit on prayer anyway so that it was not difficult to carry out the plan.

The kindergarten did not make an

Worship in Our Own Words

A Litany of Fellowship is developed by the members of a local church and presented as an expression of corporate worship

by Kathryn Stephen Wright*

THE HIGH POINT of our Family Sunday Service last year was a Litany of Fellowship given as a choral reading by four of the women of the church. Everyone listened intently as these women spoke from the choir loft, for the congregation itself had written the litany. The thoughts, aspirations and prayers of many of the people, from the kindergarten to the Women's Guild, had been woven together into an expression of corporate worship.

The Women's Guild writes a litany

It began months before. Mrs. Alice Goddard of the International Council of Religious Education had held a worship seminar in Cleveland. Some of us were interested in the litany created on the spot, under her leadership, by the large group of people at the seminar. We decided to try something of the sort ourselves in the Women's Guild. The spiritual life committee had been experimenting with various forms of prayer services each week. They thought the Guild

might like it.

Some of them didn't—at first. When they saw paper and pencils being passed out they wondered what this might be! A game? They listened politely, however, as the idea of creating a prayer together was explained. To many of the seventy women the idea was not strange, and their interest carried the others along.

The leader talked briefly about a litany as a form of prayer, how it can be written and how it can be used. She explained that it may have a pattern like other prayers, moving from an expression of adoration or thanksgiving, through confession of sin, to commitment, to action. Each person was asked to write her own thoughts for such a prayer on the slip of paper during a period of silence. It was a very busy silence. Everyone was participating intensely yet quietly. In active prayer the group became unified.

The slips were collected unsigned. Then began the task of grouping the ideas and arranging them in an orderly form based on the pattern suggested to the group, without changing any of the actual expressions handed

*Director of Religious Education, Calvary Presbyterian Church, Cleveland, Ohio.



The litany
was recited
as a choral
reading from
the choir loft
by five wom-
en repre-
senting the
Guild, the
church
school and
the parents.

Joe Brown

entire litany, but shared as they were accustomed to with their teachers and each other their thanks to God for food and family and other joys. The primary children were delightfully specific about *their* food: "milk, cheese, lettuce, and oranges" came tumbling into the prayer of gratitude. One little orphan who never smiled added solemnly, "Thank you for the fun of cutting paper."

The juniors were more aware of their wrongdoing: lying, stealing, disobedience, silly actions, swearing. They asked help to overcome these as well as to pitch a better ball. Junior highs and seniors spoke of nature, freedom, the need for self-control and self-reliance, with God's help, and commitment to help the starving children overseas.

We give it in the church

When these new contributions were in turn assembled, the emphasis as a whole was seen to be on the family and its relationships. Why not give it, then, on Family Sunday in the sanctuary, so that the entire congregation, including parents sitting with their children and young people, could experience together the prayerful fellowship expressed by the litany?

Everyone cooperated, from the minister with his sermon and the or-

der of service, to the custodian who had to rearrange the chairs in the choir-loft to include the readers. A letter of invitation was sent to every family represented in the church school. Special leaflets on family life were folded in the bulletins for Sunday morning the eighth of May.

The five women representing the Guild, the church school, and the parents joined the choir, and the service began. Kreisler's arrangement of "Songs My Mother Taught Me" was sung by the junior choir. Following the hymn of praise and the invocation came the Litany of Fellowship, recorded on a hidden tape recorder for future use and study. This Litany gathered up the thoughts of the children, the young people and the women of the church, expressing in rhythmic cadences their common feelings of adoration, confession, petition and commitment. To many it was the climax of the service.

The scripture which followed was Matthew 12: 38-50, which ends with Jesus' description of the new basis for true family relationships: "Whosoever shall do the will of my father who is in heaven, the same is my brother, and sister, and mother." Finally came the sermon by Dr. Bruere, which gathered all the rest of the service into a meaningful whole: "The Church Is a Family."

We grow in a sense of unity

Paul speaks in First Corinthians of "... many members . . . one body." The spirit of unity he referred to can no more be taken for granted within a single church than among a community of churches. It has to be grown, developed through conscious purpose and prayerful planning. Without it a church may turn out to be a secular club rather than the kind of fellowship Christ came to establish. It is the problem of every church to develop that sense of Christian unity which makes the members into a family through their common loyalty to Christ.

It is a problem keenly felt in our large city church on a busy cross-town corner. Many things are done toward the goal of unity, and we found that creating this litany together was one small step toward that goal.

We cannot know all the results in fellowship growing out of the experience on that family day and the planning that led up to it. Some grew out of relationships developed through working together; some came through deepened knowledge and understanding. We believe that the congregation understood certain aims and purposes of the church school more vividly than they could have through a talk from the platform. Here they were actually worshiping with each other as parents and children *through the words* of parents and children.

Teachers who cannot usually attend morning service because they help in the extended session realized they were truly fellow-workers with the minister, the choir, the ushers, in the same church family. Perhaps these latter were in turn less mystified by what goes on somewhere out there behind the organ. Moreover, there was at least one case of friction over trivialities in relationship which was solved more easily by the spirit of the closing words of the litany:

"Let us love people,
Let us love each other."

Even as this account is set down, we realize how incomplete it is. We left out the fathers! If we had had a conscious plan instead of one that grew like Topsy, that would not have happened. Next time we may go to the Session or Diaconate or wherever the fathers may be found, and ask them to join the Fellowship.

Dedication of a Christian Home

by Fredric P. Woods*

IT IS A GREAT DAY when a family moves into its new home! New houses are springing up everywhere. We see every kind, from the large co-op apartments to the small to-be-added-to-later cottages. But whatever the type or wherever it is located, expectation and hope are rising with every new house.

An opportunity for Christian ministry, often overlooked, is to be found in these new homes. Many churches have discovered that one of the most helpful and appreciated things it can do at this time is to lead its families in the dedication of their homes. As the people of a congregation see the value and possibilities of such a service, one dedication leads to another.

The home has always had an important place in the Christian tradition. One of the interesting things about Paul's letters is their personal touch, their relation to people, homes, congregations. Sometimes he uses the phrase, "the church in their house." Congregations were small and often met in the homes of the members. This close tie between church and home helped to bring the church triumphantly through periods of persecution. Faced by the rapid and often disruptive changes in American family life today, the church is giving more and more attention to its responsibility to the home.

A private service

The dedication of a Christian home is, first of all, a service of dedication. Some families will want only the minister and the family circle to be present. Usually a service of this type is held after the evening meal during the week, or during the afternoon on Sundays.

The service for such a dedication would be most meaningful if it is a creative product of the members of the family. Each one in the family, for instance, could contribute ideas which could be woven into a litany of gratitude and commitment. The

family might learn a special song to sing for the occasion, and share in the reading of Scripture or poetry.

A fellowship service

But the home also seeks fellowship and in most instances a larger group than the family circle will be invited to attend. As most houses could not provide for the whole church membership, usually a group such as a church school class, or the church officers, is invited.

Often the family building a new house is also new in the community and church, and the minister and members of their church school class may encourage them to have the service of dedication for their home. Many such families will respond and they will find that not only the dedication, but the fact of new friends in their home for such a service will create a bond of fellowship that otherwise might have taken years. This is one of the finest ways of helping families who have moved from elsewhere to find adjustment and the sense of at-homeness in the new community, and the church can hardly afford to overlook it.

A dedication to which a large group is invited might use a somewhat more formal service than one for a small, intimate circle, although there is certainly no objection to the inclusion of newly created materials. Some denominations publish such services in their books of worship. For those who do not have such a prepared service, one is given below. Most church hymnals have a section of good hymns relating to the home and family. The song in the service herewith was written to a familiar tune and may be used. Appropriate special numbers may take the place of one or both of the hymns.

It is important that the complete service be printed or mimeographed

The dedication service given here may be copied for local use without getting permission. On each copy give credit to the author and to the International Journal of Religious Education.

in bulletin form so that all may enter into it. If the same service is used by a number of families, copies may be prepared by the church to care for the needs of the families over a period of time.

A church might also prepare a certificate of dedication which would be presented to the family. Or a personal letter from the minister to the family, with fitting words in remembrance of the occasion, might well be kept as a family treasure.

The service of dedication is not a housewarming, and no gifts should be given. Few new families will care for the service if the precedent of bringing gifts has been established. But the occasion may profitably be one of good fellowship. After the dedication there might be planned opportunities for fellowship, such as songs, games, and light refreshments.

All who attend such a service will hardly leave without a new sense of the relation of church and home, the value of the Christian home in their community, and the joy of Christian fellowship. But those who have had "the church in their house" will be blessed most of all. They will have asked God to bless their home, and their friends have joined with them in it.

A Suggested Service for the Dedication of a Home

Order of Worship

SENTENCES OF PRAISE: (The minister)

Peace be to this house, and to all that dwell in it. May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.

INVOCATION: (The minister)

Let us pray. O God, Lord of all good life, send thy blessings upon this home which we dedicate to thy honor and service. Make it a place of purity, peace and love. Look with favor upon the homes of thy people, defending them against all evil, that they may be shelters of thy love; through Jesus Christ our Lord. Amen.

THE LORD'S PRAYER

HYMN

ACT OF DEDICATION: (To be said responsively by the minister and the people)

In the name of the Father, and of the Son, and of the Holy Spirit, we dedicate this home to the glory of God, committing to his loving care this house and all who dwell in it.

*Methodist minister, Naylor, Missouri

We know that in everything God works for good with those who love him.

We dedicate this home to the love, faith, and loyalty that brings security to the family circle.

Let us love one another; for love is of God, and he who loves is born of God and knows God. There is no fear in love, but perfect love casts out fear.

We dedicate this home to the friendly hospitality which ever widens human concern and fellowship.

Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection.

We dedicate this home to the hopefulness, patience, courage, and self-control which give meaning and purpose to life.

The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.

We dedicate this home to the beautiful things of heart and mind which make us sensitive to the highest and best.

All things are yours; and you are Christ's; and Christ is God's.

PRAYER OF DEDICATION: (The minister)

Let us pray. O eternal God, our heavenly Father, creator and preserver of all mankind, we pray that this home may ever be the abode of love and loyalty. May the things that are pure, true and beautiful be nourished here. Make dear the values that bring unity and peace. May the spirit of this home be kin to thine, O Father, that it may ever be an influence for good. May thine eyes be opened toward this home night and day giving strength and guidance and understanding that all life may be lived to thy glory and honor; through Christ our lord. Amen.

HYMN: (The following may be sung to the tune, *Hymn to Joy* by Beethoven; or may be read by the minister)

Joyful as the flowers singing
Is the home that God has blest,
Where its members join together
Hand in hand on life's high quest.
Thankful that each day is sacred,
Strong foundations may we build,
And as time shall bind us nearer
With increasing wonder gild.

Joyful in the goals before it,
May the home that we create
Be a blessing to our fellows,
Purposeful, not led by fate.
Every day shall rise up blessed,
Beauty found its angelus;
Growth in love, kin to God's loving,
Be the banner over us.¹

BENEDICTION: (The minister)

The lord bless us, and keep us: the Lord make his face shine upon us, and be gracious unto us: the Lord lift up his countenance upon us, and give us peace, now and for evermore. Amen.

The Church's Teaching Series

The new curriculum of the
Protestant Episcopal Church

by Canon Vesper O. Ward*

In line with its policy to carry descriptions of major new curriculum ventures of the Protestant denominations, the JOURNAL is glad to give attention to the series now in preparation by the Protestant Episcopal Church. This is the first official series of lessons to be published by that denomination, although several courses published independently have been widely used in its parishes. The publications issued so far have been in the field of adult education. They have included five pamphlets each on marriage, the Prayer Book and the Church, and one major text on the Scriptures. This is in line with the policy explained below of giving basic education to leaders and parents before issuing texts for use with children. The factors which have brought about and the philosophy underlying this major undertaking are here described by the Editor in charge.

THE GENERAL CONVENTION of 1835 marked a turning point in the life of the Protestant Episcopal Church in the United States. Out of the missionary conviction which was born at that time this Church came to a position of unique leadership and responsibility. But after a century of missionary interest and expansion our people began to lose the vision of 1835. In addition, baptismal and confirmation vows seemed irrelevant to many of us and to some the basic ideology and language of the worship and sacraments of the Church became a foreign tongue.

What explains this state of spiritual apathy?

For one thing it was evident that several adult generations had failed to communicate the Christian Faith to the rising generation. Sensing this fact in a vague way, our people have demanded better curriculum materials. The General Convention of 1946 instructed the National Council, through its new Department of Christian Education, to provide approved curriculum materials. The implications of these instructions became a crucial issue at the General Convention of 1949. Not since 1835 has this Church been aroused so unanimously about any issue as it

has been about the necessity for educational reform.

It is simple to pass a resolution authorizing approved curriculum materials but the execution of the resolution presents acute questions:

1. Has this Church a common mind as to what constitutes educational reform?

2. Are we looking for an aspirin to deaden the headache or are we concerned with the cause of the headache?

3. What do we mean by curriculum?

4. What is an "approved" curriculum in terms of the ethos of the Anglican Communion?

5. How is the Christian Faith communicated?

6. Is the curriculum experience to be designed to talk back to the challenge that life presents in the total framework of the Christian Faith, or to talk back to a particular expression of the Faith?

7. Does the curriculum experience assume that a particular parish church is mainly a reflection of the secular community or is it a reflection of the Gospel Community, possessed of a unique character and mission and demanding a unique type of citizenship?

8. What should be the role of clergy, parents, parish leaders and teachers in a curriculum experience that proposes to face up to the cru-

*Editor in chief of Curriculum, Department of Christian Education, the National Council of the Protestant Episcopal Church, New York City.

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cial issues of life, including sin and death?

9. How can adequate consideration be given to the individual learner including his learning readiness, his limitations, and his unexplored capacities?

10. What must be the relationship between religious procedures and educational procedures in a redemptive curriculum experience?

11. How can our clergy and people be led to discover and analyze their educational problems of a *real* form and to feel the crucial pressure of these problems with such concern and conviction that they are willing to share under Grace in the travail of self-discovery and self-commitment which are necessary to an experience of redemption?

This is a partial list of the questions confronting the new Department of Christian Education. A pat answer to each of them would not solve the problem of better Christian education in the Episcopal Church. But an honest attempt to answer them, beginning at the home and parish levels will point up the inadequacies of superficial solutions and indicate the radical type of conversion which must be experienced by this Church before we can communicate the Christian faith to our children.

The preliminary work of the new Department of Christian Education was to define its function and program in relationship to the Church at large. Up to this time the Division of Christian Education had maintained a consultative relationship to the Church. The new Department was asked to develop a program and to take responsibility for leadership in the interpretation of that program. This has required extensive study and reorganization. Among other things it involves finding and training leaders, not to mention getting the necessary money to finance the program. Churchmen generally, however, are more interested in the prospects for the new curriculum than they are in problems of organization.

An Editorial Board was named to study curriculum development. This Board has arrived at the following convictions:

The Christian Faith cannot be communicated by teaching the facts

of religion to children. It can only be communicated by adults for whom Jesus Christ is Lord. Furthermore, this process of communication begins even before a child is born and continues throughout his life. So the basic question is not *what* shall we teach our children, but by what kind of people and under what conditions are the children to be taught? Converted adults are the key to a relevant program of Christian education. If this conviction is well founded we are driven to reconsider the Church's leadership capacities. This raises the question of how effectively we have been using good educational tools that are already at hand. What is the educational relevance of baptism, confirmation and holy matrimony?

Leadership training, beginning with the clergy, has been established as a prerequisite for curriculum development. While this program is getting under way the professional editorial staff has been concerned with discovering how children learn and reviewing ways of helping a curriculum come to life at the parish level. The results of the steps that have been outlined above have led the Department to think of the shape of the new curriculum in terms of a parent-parish relationship to every member of the Church throughout the whole of his life ex-

perience. The church-home readers, the guides for parents and teachers, audio-visual aids, etc. will all be developed around the idea that the child is being educated in religion by everyone who touches his life. The curriculum consists of this total structured, guided and enriched experience.

None of the steps outlined above can be completed without the help of parish churches throughout the land. This help will be asked through the development of experimental parishes which will adopt an overall parent-parish educational program and in consultation with national and diocesan leaders test basic materials and techniques. This will take time. But it will save us from the folly of producing educational materials in a vacuum.

It is apparent that this program is no easy panacea. It must come to life in the homes and parishes of the Church if it is to produce results. This will require patient and painstaking preparation on the part of the clergy, teachers, parents, and parish leaders. Nothing less will recapture the children of today.

The Church calls us again to enter the school of Christ and to become active participants in God's drama of salvation that we may know in redemptive reality *the love of Christ which passeth knowledge.*

How to Use This Issue of the Journal

Begin now to "sell" your leaders on the unusually enriching fellowship opportunity available to them this summer at the World Convention on Christian Education. For ammunition use the article by Dr. Jones on page 18.

Interest parents and other adults in sending more delegates to youth camps and conferences by distributing reprints of the two articles on pages 6 and 7.

Youth leaders will be stimulated by the challenging possibilities of Miss Bowman's article on prayer groups, page 16.

Dramatize the tie between home and church by urging a "new home building" family to use the home dedication service on page 11 and with an all-church family litany such as the one described on page 9.

In your teachers' meeting this month have reports on Miss Lenski's article on page 4 and on Mr. Million's on page 38.

Vacation church school leaders, as well as other children's workers, will find the article on spatter painting, page 14, helpful for many teaching situations.

And speaking of vacation church schools, do you have your copy of the free list of Council materials to help you plan and conduct your school this summer? Write Mrs. Florence Biesemeyer, Literature Service Department, ICRE, 206 S. Michigan Avenue, Chicago 4, Illinois.

Let's Do Spatter Painting

Fifth in a series of articles describing favorite types of creative activities used with children

by Ruth Armstrong Beck*

SPATTER PAINTING is probably well known to every teacher who has used activities with boys and girls. It is one of the most adaptable and usable skills, and one which helps children to develop originality, cooperation, and appreciation of beauty.

Supplies you will need

The technique is simple and the materials are cheap and easy to obtain. All that is needed can be found in the home or purchased in local stores. A spatter painting supply box should contain:

1. *Pieces of window screen* about 6x6 inches square. These should be cut with tin snips and the edges folded over, forming a hem around the screen. This is to prevent the sharp ends of the wire pricking small fingers.

2. *Toothbrushes*. These need not be expensive brushes but it is best to buy new ones. Worn brushes, even if carefully cleaned, do not give as good results as new ones.

3. *Color*. This may be tempera paint, ink, bluing, shoe polish liquid or calomine paints. For primary children the tempera colors are best because they wash off fingers very easily. For juniors and junior high boys and girls almost any of the colors may be used. Bluing is a fine liquid to use for a good, permanent blue, but it does stain, and clothing should be protected.

4. *Patterns*. Teachers feel that the very best results in experiences in spatter painting come when leaves, ferns, flowers and the lovely things in nature are used as patterns. It is true, however, that paper patterns, if drawn and cut out by the children, are valuable. For example, one group made a lovely Christmas triptych for their worship center by cutting out paper patterns of the

shepherds, star, manger characters, etc., and spattering a cardboard background. The important thing is that the children have the opportunity to create their own patterns, to find and arrange the leaves and flowers, and to feel that the work is their very own.

5. Other articles needed are: pins, an old piece of blanket or heavy towel, aprons to protect children's clothes and the paper or cloth which is to be spattered.

How to make small paper designs

For small projects such as greeting cards, get-well cards, Christmas cards, booklet covers and other work which is done on paper using small sprays of leaves or small paper patterns, the teacher would proceed in this way:

1. Place several sheets of newspaper on the table. Then, at each place, have the children fold sheets of newspaper so that a pad of at least six sheets is placed under the sheet of paper which is to be spattered. This is to form a soft pad into which the pins will be pushed. A piece or two of corrugated paper could be used instead of the newspaper.

2. Place the paper for the greeting card or book cover on the pad of newspaper. Arrange the pattern on the paper. When the arrangement is satisfactory to the child, the leaves should be pinned down. Stick pins through the leaves, the paper to be spattered, and into the padding of newspaper underneath. Fine leaves need many pins and care should be taken that a good supply of pins is on hand. Clear-cut, distinct work results only if patterns are carefully pinned to the background. Experiment will show how to place the pins to keep them from interfering with even inking.

3. When ready to spatter, the color is poured into a shallow pan

or saucer. Never put a great deal of paint into a container—rather, refill often. The brush is dipped lightly into the paint. Never soak the brush in the liquid; just dip the tip into the saucer. If the child is right handed, he should hold the screen in his left hand and gently rub the brush on the screen held a few inches above the work. Always provide a "practice place" for the children to use. An extra piece of paper at one side is a great saving in time and perhaps disappointment. Before rubbing the brush directly over the piece they are completing, practice with the extra piece until the spatters are fine and small and there is no danger of blots or drips from the brush.

Brushes should be changed often as a brush does not force the spatters through the screen readily when it is wet and limp. Keep extra brushes ready for work.

4. When the paper is covered with fine, even spatters of the color desired, the work is finished. Let it dry and then remove the pattern. Press the paper between leaves of a heavy book, or on the back with a warm iron.

How to make wall hangings

For wall hangings, the procedure is different and a little more complicated. Boys and girls may have fine experiences with this technique in making worship hangings, worship table covers and triptyches.

A real use must be planned for a wall hanging or a table cover before the work is started. The design must be thought through in advance. If flowers and leaves are to be used as patterns, they must be gathered. It will help in pinning them down if they are pressed between heavy weights before being used.

Usually cloth is used for wall hangings. Any soft cloth which does not have a water repellent finish can be used. White muslin is good (unbleached muslin is much harder to use) and Indian head is excellent. Sateen in white or colors is lovely and gives a silken finish to the work when completed.

Have the piece of cloth cut to size and hemmed before work is started. It is well to have a hem at the top, through which a light curtain rod may be pushed when the piece is

*Clinton, Oklahoma.



Junior group working on a spatter painted cloth, using screen and toothbrushes and tempera paint. In the background is a spattered wall hanging showing lettering, done on dark blue material and white tempera paint.

finished. The hanging will then hang straight and even.

If the cloth is white, select colored paints or inks in blue, green, red or any combination which is harmonious and carries out the thought of the group. If the cloth is dark (blue, dark red, brown, or black), spatter in white. White shoe liquid is fine for this. White ink may be used but is much more expensive. White tempera paint is also a good medium to use on the dark cloth.

As is true when working with small pieces, it is necessary to pin down the patterns carefully. Each leaf tip must be fastened securely if a clear-cut design is desired. To make the pinning on a large wall hanging easier, place an old piece of blanket on the table. Then cover with the cloth to be spattered. Place the patterns on the cloth and pin through the cloth into the soft blanket. Fingers will not become sore and tired if this is done. Be sure that the edges of the blanket do not extend from under the cloth or the paint will get on the blanket.

If Bible verses or poems are desired on the hangings, letters may be bought from school supply stores for very little cost. It is not a good use of departmental time to have children cut out letters for this pur-

pose. Pin letters down securely, using a yard stick to help in getting them straight.

After the pinning is completed, the process is just the same as with individual pieces. Several children work around the table with screens and toothbrushes. They should rub the brushes on the "practice piece" before placing over the hanging. One blot will spoil the work of many hands. When one group becomes tired, there may be a change of workers. This is a good thing for the group as it gives all a part in creating the beautiful hanging.

One warning must be mentioned. When leaves are pinned on the piece, it must be finished in the same period. If left for another day, the leaves will dry and curl and the pattern will be spoiled. Teachers may help with the pinning and with the placing of the lettering. Be sure the boys and girls clean the brushes and pans and put things away.

After the spattering is completed, allow the work to dry; then the pins and pattern are removed and the work is ready for use. It is a real sense of accomplishment for children to make a lovely hanging for their room or worship center.

Why not use spray guns?

The question is always asked, "Do

we not use a spray gun for spattering a hanging or large piece of work?" This is not wise in junior or even junior high groups. The screen and toothbrush method gives everyone some part in the work, while only one can use the gun. It is true that a spray gun completes the work more quickly, but the other method teaches more cooperation, helpfulness and gives opportunity for conversation and friendliness. Also, more equipment is needed for the spray method as the work must be fastened to a piece of board and placed upright against the wall before it can be sprayed.

Pack them away when not using them

There is one more warning about the use of wall hangings. When a hanging is made, it should be used and enjoyed by the group while the unit of study and experience out of which it came is being studied. After this unit is over, the wall hanging should be removed by the children and rolled on a mailing tube and put away. Perhaps it will be used again in a later unit or perhaps it can be shared with another group.

It should never be left hanging in a room, without any connection with the unit being studied. Many times department rooms are filled with posters, hangings, table covers and other materials which have been made by children long since promoted to other classes. When new classes come in, there is therefore no reason to plan and create new hangings or posters.

Spatter painting can be used in many ways which have not been mentioned. One group made nature booklets, spattering many different leaves and flowers on the pages. They looked up the name of each tree and plant and wrote the name at the bottom of the page. Another group cut silhouettes of children of many lands and spattered a frieze for use in the room.

Vacation church schools offer fine opportunities for the use of spatter painting because of the long periods of time available for work of this sort. Many courses of study describe appropriate ways of using spatter painting. Tables may be set up out-of-doors to save possible damage to rooms, and several groups may share the same equipment.

Prayer Groups for Young People

by Clarice M. Bowman*

IN THE RELIGIOUS WORLD TODAY are evidences of a vital force stirring. Little prayer-fellowships or cell-groups have appeared in local communities and on campuses in every section of America and in widely-scattered portions of the globe.

Many ministers have joined together to form prayer-fellowships, seeking spiritual rootage deeper than their denominational differences. In a local church there may be one or more groups of lay people, often women, who meet regularly and quietly for prayer together. But such fellowships are particularly prevalent among youth. Is this spiritual phenomenon of significance for Christianity? If so, it is significant for Christian education.

The historic leaven of the church

Small prayer-fellowships are nothing new. The early Christians had them. In fact, the disciples were such a "cell." Most denominations have a record of humble beginnings in praying nuclei of persons adopting disciplines of personal and social living and prayer. John Wesley's class meetings differed from customary church practices in the England of his time. In these little weekly gatherings, each shared "what the Lord had done for him" since last they met. Confession was made. Where a brother needed praying for, it was done. Here is a demonstration of the nurture of spiritual power and social effectiveness through small, intimate groups. A significant point about these class meetings was that they had lay leadership.

Church history reveals other groups with similar procedures: early groups within the Society of Friends, the conventicle groups within the German Pietist churches, Rauschenbusch's Brotherhood of the Kingdom,

Kagawa's Society of the Friends of Jesus, the Student Volunteer Movement groups on American college campuses. From such groups has spread an undeniable leaven into the larger bodies of which they were a part, and from them into the larger world.

Many today share the conviction stated by the late Dr. Ernest F. Tittle a few years ago: "I believe that we shall soon witness a new religious movement which will sweep over our sad and disillusioned world as the early Christian movement swept over the ancient Graeco-Roman world, bringing spiritual insight, moral vigor and therefore a revival of courage, hope, and happiness . . . The new religious movement will start with a comparatively few individuals, mostly of humble birth and station, who will somehow recover that vision of the glory of God in the face of Jesus Christ which in centuries past has once and again brought courage and hope to the world."

Let us look more closely at some aspects of what is happening now.

Youth fellowships of prayer on campuses and in churches

On a certain campus, one young man was smitten with concern for holding true to Christian ideals. He felt the need for fellowship with others of similar convictions. He heard about a prayer fellowship on another campus. Soon quietly he gathered around him three or four friends for discussion of felt problems, and prayer together. Within a year on that campus were twenty such "cell groups" meeting at times convenient for their members.

A visitor who had known that campus well was struck by what he called a "miracle change" of atmosphere. Certain sophisticated practices had yielded to more wholesome recreation. Money formerly wasted was channeled into overseas relief. The number of community service proj-

ects by formerly busy students was astonishing. "Miracle?" No, just a bunch of red-blooded youth giving God a chance to get at them in prayer, then giving him some ready hands, and hearts, and feet, and pocketbooks to do his work!

In a church in Detroit "Tens for Christ" were formed. Each group of ten took the name of some Christian leader, collected and studied his writings and came through them to understand better the spiritual wranglings and inner peace which are the warp and woof of a life lived in the world but not of it. In two years from the "Tens" in this one church sixteen young men and women went into Christian work.

Characteristics of these groups

What usually takes place in these prayer groups? How do they start? The significant fact is that there is no "program," no set plan. Sometimes a group is formed to read together some thought-provoking book or some chosen portion of the Bible. One member will act as "spark-plug" to convene the group and help it keep its morale in spite of ebbs and tides of discouragement that are bound to come. Each member is in truth a "leader." Reverently, they seek to be led of God.

The disciplines of the group are simple, exacting. Those who undertake to become members agree to attend all meetings; to enter in wholeheartedly, seeking not only to draw closer to God themselves but to help others; and to engage in service action as they feel led. Rarely does a group remain long in existence that does not follow leadings into Christian action and giving. Members seek to become not merely a reservoir but a channel.

No advertisement is ever given for such groups; they seem to grow healthily by unseen laws of spiritual attraction. How often do such groups meet? Whenever possible; usually meetings are at least once a week. Is there turnover in membership? To be sure, but usually a faithful nucleus. It is important that the same individuals stick together until there is a "mellowing down" in their fellowship; a sloughing off of artificialities when with each other; a bedrock honesty; utter freedom of expression of thoughts, problems, prayers. When together they have

*On staff of Youth Department, Division of the Local Church, Methodist Board of Education, Nashville, Tennessee.

carried through some action project for others, they find themselves welded into a strange new oneness. Members fan out into jobs such as teaching in the Sunday school and taking leadership in enterprises for community betterment. Personal frugality is often a voluntary discipline, and gifts for relief and missions a spontaneous expression. A cell group cannot become "the salt of the earth" unless it can find its way to the underprivileged, the downtrodden, to bring them into the loving band of fellowship.

Spread of retreats and work camps

Another type of spiritual quest youth are making is the "spiritual life retreat." Groups of youth, from the same or different campuses and churches, withdraw to a quiet camp spot or church for some days together of unhurried questing with outstanding spiritual leaders. Youth created this pattern for themselves—from a sense of need for sharing with each other and for prayer. Sometimes the retreats take the form of work camps. Many feel they have a fuller-rounded experience of Christian living and learning when working on needed tasks as well as engaging in discussions, prayer, recreation, and spiritual quest. Again, terminology is unimportant. Some object to the word "retreat," although youth have answered that they are retreating from artificialities and unrealities to spiritual reality. "Vigil" is one meaningful word that has been suggested.

In both the fellowship groups and the retreats, silence plays a large part. Where groups are living together, as in retreats or work camps, they often assume voluntarily a modified Benedictine silence from the close of the evening session until Watch time the next morning. Many testify to new levels of spiritual experiencing through the silence that had not come any other way. "For the first time in my life I got quiet enough inside to listen to God," was the way one girl put it.

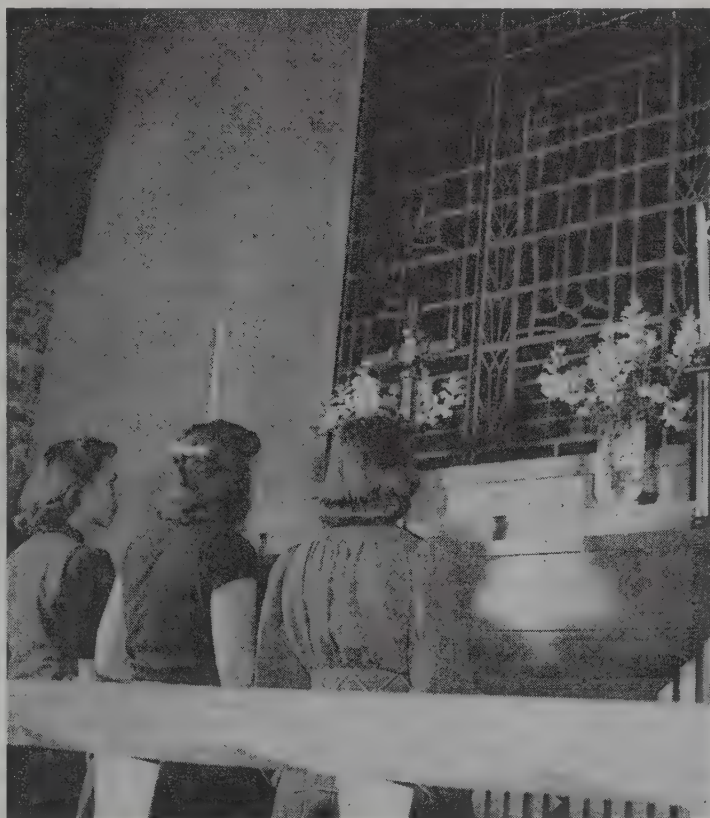
One gift of that fellowship group to the individual is that of group support. As one member observed, "When you join such a group you discover it exerts a pressure upon you in right direction. You soon discover that you can't let your friends down." Even in a hostile en-

vironment, individuals find it easier when supported to live up to the standards adopted by the group. In a day when society places approval upon stereotypes of behavior which Christians cannot accept, the individual supported is more likely to stand true than the solitary rebel.

Resources for these groups

How begin? How relate such groups to ongoing programs of Christian education in local churches? To

*Spare*¹ gives guidance particularly for brief retreats and contains a wealth of devotional material useful also in prayer-group meetings. At Lane Hall, Ann Arbor, Michigan, the Conference on Disciplined Life and Service meets annually and its report on cell groups is valuable. Dr. Franklin Littell's leaflets can be secured from that same address. *Life Stream* is a magazine devoted to world-wide cultivation of prayer cells: address 2337 Grant Boulevard, Los Angeles, Cali-



Meury Lewis from Monkmeyer

A small prayer group among students of a state college was the first impetus that led to the building of the chapel shown above, all the work on which was done by young people.

interdenominational organizations in the community?

A small body of resources is becoming available. The United Christian Youth Movement offers a pamphlet, *Spiritual Power Through Fellowship Cells*. The same author, Dr. Harvey Seifert, has prepared a later book with further helps, *Fellowships of Concern*, and an excellent bibliography. An English book by Spencer and Hewish, *Fellowship Principles and Practices*, is thought-provoking. Douglas Steere's *Time to*

fornia. Denominational offices will give further guidance and suggestions.

But where spiritual vitality is growing, there is no problem of "relating," either to church work or to life. A new quality of Christian winsomeness is put into meetings and into everyday contacts. A new spiritual leaven at the heart of Christian people will mean a new power at the heart of church schools and all church work.

¹This and the books named above may be obtained through denominational bookstores.

You Will Hear Them in Toronto

Program of the World Convention on Christian Education August 10-16

by Philip Cowell Jones*

DR. TOYOHICO KAGAWA is to speak at the Toronto World Convention on Christian Education. This world famous preacher, poet, and champion of the poor is to address the plenary session on Tuesday evening, August 15th.

Evening plenary sessions

Dr. Kagawa is only one of many famous people from other countries who will share in the Thirteenth World Convention. It will be called to order by the Right Honorable Lord Mackintosh of Halifax, England, President of the World Council of Christian Education, on August 10, 1950. The event will take place in the Coliseum of the Canadian National Exhibition Park in Toronto. The delegates, five or six thousand strong, will unite in a song service, led by a huge choir; participate in ceremonial episodes emphasizing the world-circling character of the gathering, and its purposes; and receive Canada's "Welcome Book," with the signatures of thousands of church school teachers in all communions in the Dominion.

A special feature of the plenary meetings will be the singing of the Convention hymn, "Fairrest Lord Jesus" which has been chosen by an "around the world committee," and which, it is urged, will be sung in all church and church school services in all lands on that day. (U. S. denominational papers please copy!)

On succeeding evenings the assemblies will be addressed by other Christian leaders of world-wide renown, including the Honorable Charles Malik, chairman of the Lebanese delegation of the U. N. and former chairman of UNESCO;

Dean Emeritus Luther A. Weigle of the Yale University Divinity School and chairman of the Assembly of the World Council of Christian Education which will meet immediately after the Convention; Mr. C. W. Li of China, chairman of the World Student Christian Federation; and Bishop Stephen C. Neill, assistant to the Archbishop of Canterbury. The plenary session on Sunday evening, August 13, will be a Youth Mass Service of Witness, to be held in the Toronto Maple Leaf Garden.

Morning divisional sessions

The morning divisional meetings will be held in assembly halls of the University of Toronto and in nearby churches, with devotional services; addresses by competent leaders from different countries; and discussion sessions concerning the Christian education of children, youth, and adults, and the total program of Christian education in the local church. Among those who will bear important responsibilities in these divisional assemblies and smaller groups will be Rev. Setareki Tui-lovoni of Fiji, Dr. Chester S. Miao of China, Dr. V. M. Koshy of India, Miss Masuko Otake of Japan, Rev. Emanuel Jung of Switzerland, Miss Vimala Rajimanikam of India, Rev. Samuel Catli of the Philippines, Professor G. Baez-Camargo of Mexico, and Mr. Clifford H. Howard, K. C., of Canada. (It is possible to name here only a few of the more than two hundred leaders from every continent who will assist in the many divisional and smaller group meetings of the convention.)

Afternoon interest sessions

Afternoon sessions will be on the basis of the varied interests of delegates, but will be so arranged that all who attend may take advantage

of all the opportunities made available in all groups. The program will be based upon the newer methods of audio and visual education employed in various lands, with extensive exhibits, demonstrated and interpreted by competent persons.

Special events

In connection with the Convention several special events have been planned which promise genuine inspiration. One of these will be a celebration in honor of Robert Raikes, founder of the Sunday School Movement, at the site of the statue erected to his memory on the grounds of the Provincial Capitol building.

The International Council of Religious Education is merging its Twenty-second Quadrennial Convention, first scheduled for 1951, with this Mid-Century Convention. Tuesday afternoon, August 15, has been reserved for regional meetings.

The International Council's Quadrennial Convention will feature an address by the Chairman of the Council, Dr. Paul C. Payne, and a presentation of the activities of the quadrennium by Harold E. Stassen. Since this will be the last International Convention as such—future conventions being under the auspices of its successor, the Division of Christian Education of the National Council of Churches—this will be an historic session.

Meetings on family-denominational bases are being arranged on the evening of August 14. (Anglicans, Disciples, Lutherans, Baptists, Presbyterian and Reformed, Congregationalists, Methodists, etc.)

Opportunity for fellowship

Since education in ecumenicity, through the actual experience of it, is one of the basic purposes of the Convention, many opportunities for international, inter-racial and inter-denominational fellowship will be afforded. In each day's schedule a proper interval has been designated as "tea time" to allow time for fellowship among the delegates from over half a hundred countries. The Toronto Committee on the Convention, as well as the Canada-wide Committee is exerting great efforts to assure that their hospitality shall be genuine and generous.

*Associate Secretary for the Convention of the World Council of Christian Education: former Assistant Pastor of the Madison Avenue Presbyterian Church, New York City.

Primary Department

by Melba Petersen*

THEME FOR JUNE: *Talking with God*

For the Leader

Prayer for the little child is telling things to God. This may take the form of thanking God for the sunshine, for the rain, for his new puppy dog. It may mean asking God for almost anything from a pair of new shoes to a bicycle. As the child matures his prayer life should mature also. Prayer should no longer be merely telling things to God but a real sharing of thought with him. The early spontaneity of friendly talks with God should not be lost but a new depth of thought should be evident.

Primary children can be led to a new awareness of the purpose of prayer through discussion about prayer, through the prayers of their leaders and through group prayers composed by themselves. Occasionally in small groups the children will voice their prayers though usually it is best to let the prayer thoughts be part of group planning. Public prayer started too early and without proper guidance frequently results in mere parroting of adult clichés and forms without real thought on the part of the child.

The primary child should be growing toward an understanding of prayer as a real communication of thought with God, sharing his thoughts with God and quietly letting God's spirit guide him. He should also be growing in a concern for other people and can be praying for them, not in generalities but in concrete examples. Thus a child would not pray for all the children of Japan, but for the one or two he has heard about and cares about.

The child should also be growing away from the concept of God as a beneficent Santa Claus who will give him anything he asks for. There must be a growing sense of the place each one holds in answering his own and others' prayers, and an understanding that sometimes God says "No" to a request.

In the department worship services there should be ample time for silence and guided prayer. Too often we fail to let the voice of God be heard because we are so busy talking about him. Let us help our children to discover the rich resources of spiritual power that can be theirs through communion with God.

Resource Materials

SONGS

From *Hymns for Primary Worship* (Westminster or Judson Press)

"I Talk to God Wherever I May Be," No. 38.

*Chicago, Illinois

"I Love the Quietness of Prayer," No. 39

"God Is With Me Every Day," No. 40

"God Is Near," No. 41

"Any Time's the Time for Prayer," No. 42

"Thou Art With Us," No. 49

"Prayer for Each Day," No. 51

"Before the Long and Busy Day," No. 87

"Jesus Went Alone to Pray," No. 88

From *Worship and Conduct Songs*, Elizabeth McE. Shields, Presbyterian Committee of Publication, Richmond, Va.

"Father, We Will Quiet Be," No. 1

"Anytime, Anywhere," No. 9

"God Is Near," No. 11

STORIES AND BOOKS

Tell Me About Prayer, Mary Alice Jones, Rand McNally & Co., Chicago. A book that the leader will use over and over again and that will become a favorite of the children as well.

God's Friendly World, Esther Williams Martin, Warner Press. Poems and prayers about a little child's world.

God's Wonder World, Bernice Bryant, Bethany Press. Children's devotions which may be used for discussion leading to prayer.

This Is God's World, Mabel Niedermeyer, Bethany Press. A book of stewardship for boys and girls to help them think of their place in the world.

Prayers for Little Children, Mary Alice Jones, ed., Rand McNally & Co. Suggestions to parents for teaching children to pray and carefully selected prayers simple enough for many primary children to read themselves.

My Own Book of Prayers, Mary Alice Jones, ed., Rand McNally & Co., Chicago. A bit more advanced than *Prayers for Little Children*. Prayers covering many subjects.

The Little Boy of Nazareth, Edna M. Bonser, Harper & Bros., New York. The chapter titled "His Own Home" gives a beautiful picture of Jesus' family living close to God.

Children's Worship in the Church School, and *As Children Worship*, Jeanette Perkins Brown, Pilgrim Press, Boston. Contains guides and resources for the leader. Creative work with children will seem easier after reading about the ways other children have thought together to produce prayers and responses.

Teaching the Little Child to Pray, Jennie Lou Milton, Methodist Board of Education, 10c. A booklet for parents and teachers.

And When You Pray, Grace McGavran. Guide for parents which shows how to develop desirable attitudes toward God and prayer. Also helpful to teachers. Pilgrim Press, 35c.

AUDIO-VISUAL MATERIALS

The following pictures are available in flat prints and in some cases in 2x2 slides. Your denominational publishing house can

supply you with information about securing them.

"The Blessing," Chardin

"The Angelus," Millet

"We Give Thanks to God," Raupp

(Providence Lithograph Co.)

"Jesus Praying," Woodward

"Christ Overlooking Jerusalem," Hole

"He Prayeth Best," Tarrant

"Christ at Dawn," Sallman

"St. Francis and the Birds"

June 4

THEME: *Jesus Talked With God*

WORSHIP CENTER: Picture of Jesus in prayerful attitude, otherwise just a beautiful arrangement of flowers with nothing else to distract the eye.

PRELUDE: "O Rest in the Lord," Mendelssohn

CALL TO WORSHIP:

Be still and know that I am God.

In the silence of our room we bow our heads in prayer.

We think about God's love and goodness everywhere.

SONG: "Before the Long and Busy Day"

STORY: "Jesus Talked With God"

Jesus was very busy teaching people and answering their questions. Wherever he went the people followed him for they loved him and wanted to hear more of what he had to say to them. Many had questions to ask; others were ill and they wanted Jesus to help them. He was kind to them and gave them help when they needed it.

But sometimes Jesus became very tired after a long and busy day of teaching and healing. Often he would become discouraged, too, when people didn't seem to love each other the way he had taught them to, or when they just didn't seem to care about what God wanted them to do. Sometimes Jesus had hard decisions to make also. It was hard for him to know just how to act toward the people who hated him and said cruel things about him. It was hard to choose which things were most important to do when he couldn't do everything.

When he was tired or discouraged or faced with a hard decision Jesus would go to some place where it was quiet and he could be alone. Maybe this was on a rooftop or in a garden, or perhaps on a hill or by the seashore. Jesus would tell God about his problems and let God help him think of what to do. Sometimes God told him to do things that were very hard but when Jesus was sure of what God wanted him to do he did it, no matter how hard it was.

When Jesus came back from being alone with God his disciples could tell that he looked different. He wasn't tired or discouraged or troubled any more. They wanted to be able to pray as he did. When they asked him, Jesus gave them a prayer that would help them think of God and the things he wanted them to do. We call it the Lord's Prayer and it is in our Bibles to help us as we pray.

PRAYER: The Lord's Prayer. If the children know it they may repeat it with

*All hymns are taken from *Hymns for Primary Worship*, Westminster or Judson Press.

the leader; otherwise the leader should repeat it for them.

SONG: "Jesus Went Alone to Pray"

GUIDED PRAYER (Leader):

We want to talk to God and listen to him too. Let us think of some things we want to thank God for.

(Silence)

Let us ask God to help us remember to be generous and kind like Jesus.

(Silence)

Let us be still and let God tell us what he wants us to do.

(Silence)

RESPONSE: "May the Words That We Say"¹

June 11

THEME: *We May Talk with God*

WORSHIP CENTER: "He Prayeth Best," Tarrant

PRELUDE: "Air for G String," Bach

CALL TO WORSHIP: Be still and know that God is here. Listen and let him speak to your hearts.

SONG: "I Love the Quietness of Prayer"

SCRIPTURE:

Stand still, and think of the wonders of God.

The heavens are telling the glory of God,

And the sky shows forth the work of his hands.

The earth is the Lord's and its fulness, The world and those who dwell therein.

May thy goodness, O Lord, be over us, According as we hope in thee. (Psalms 46:10; 19:1; 24:1; 33:22)

(This may be read antiphonally by two children)

MEDITATION: "We May Talk With God"

Depending on the group the leader will decide whether she will have to do most of the talking or whether the group can enter into a spirit of thoughtful conversation. The following suggestions may prove helpful in either plan.

One of the ways we often talk to God is in thanking him for the wonders of his creation. Our scripture mentioned some of the wonders of God: the sky, the grass and flowers and trees, the many different animals and birds; our world with all the people, each one different from everyone else and each having his work to do.

Another way we talk to God is by asking him for things, not just things we want, but things that will be best for us and for other people. We ask him to help us to do the things that will be best for us. We ask him to help us find ways of helping other people. We ask him to show us what he wants us to do.

Jesus talked with God and let God tell him what to do. God loves us and wants us to talk with him too. We listen to him by being quiet and thinking of what he wants us to do. As we spend time with God he makes us strong and brave. We are happy because we are sure of God's love.

SONG: "God Is with Me Every Day"

PRAYER:

I shall listen as I pray
So I hear what God would say.
Not what I may want to be
But what it is he wants of me.
(Silence before the Amen)

June 18

THEME: *Talking with God Makes a Difference*

WORSHIP CENTER: If possible secure one

of the lovely pictures of St. Francis of Assisi.

PRELUDE: "Consolation," Mendelssohn; No. 198 *Hymns for Primary Worship*

CALL TO WORSHIP: We are workers together with God. (I Corinthians 3:9)

SONG: "I Talk to God Wherever I May Be"

STORY: "Doing the Will of God"

Many years ago there was a young man named Francis who lived in a town called Assisi in Italy. His father was very wealthy and Francis had many beautiful clothes and went to many big parties. One day he became very ill and had to spend a long time in bed. There were hours when he had nothing to do but think and he began to wonder about God and what God wanted him to do. He thought about Jesus until he felt that Jesus was like a brother to him. As he thought about Jesus he decided that he was going to let God guide his life and tell him what to do just as Jesus had.

When Francis was well again he didn't wear his beautiful clothes and go to the fine parties any more. He began to walk among the poor people of Italy, helping all those who were sick or hungry or sad. He would not accept any money, only clothes to be worn or food to be eaten. He worked only for what he needed to eat or wear. He went to people wherever they were, preaching and teaching them about Jesus and the way he wanted men to live. Soon other men realized that although Francis was poor he was happier than they were. Some of these men started to travel about with him, helping him in his work of teaching and preaching and helping people.

Francis felt that he was rich in the world which God had given to all creatures and he even called upon the birds and beasts to give thanks to God for caring for them. He loved animals and many of the pictures that artists have drawn of him show him with birds and other animals.

Francis called everyone "Brother" because he said if God is our Father then every one of us are brothers. His followers were called The Little Brothers. Francis is now called Saint Francis because he was so good and lived as he felt God wanted him to live.

CONVERSATION: Jesus called listening to God and doing what he tells us to do "doing the will of God." How can we find what is the will of God for us?

1. Praying as Jesus did.
2. Learning from other people, such as St. Francis as well as present day people like our minister.
3. From the Bible and other books that help us to know what God is like.
4. By studying about Jesus who lived the kind of life that God wants us to live.

SONG: "God Is with Me Every Day"

PRAYER: Silent prayer asking God to help us know what is right to do each day.
God is in me,
God is in you,
In everything of good we do. Amen.

June 25

THEME: *We Can Always Talk with God*

WORSHIP CENTER: "The Angelus," Millet

PRELUDE: "Arioso in A," Bach

CALL TO WORSHIP: Psalm 139:23, 24

SONG: "I Talk to God Wherever I May Be"

STORY: "Brother Lawrence"

Almost three hundred years ago there lived a man who was a footman and a soldier. He didn't have much money or much education but he felt that he could serve God in some way. In those days there were monasteries where men went to live so they could spend their time studying about God and serving him in various ways. The footman went to one of these monasteries and was admitted as a member. After that he was always called "Brother Lawrence."

Because he did not have much education Brother Lawrence could not be a teacher or preacher. So he became the cook for the other men. This meant that he had to spend many hours in the kitchen preparing food and clearing up after meals. It would have been easy for him to become dissatisfied and think that he could not serve God in this way. But Brother Lawrence did not feel that way. He knew that God was with him in the kitchen just as surely as when he was on his knees in the chapel. He knew that God loved him and wanted to show him just what he should do. So Brother Lawrence began to pray before he went to work in the kitchen, he talked with God during the intervals when his whole mind didn't have to be on his cooking, and he talked with God after his work was done. It didn't matter how much work there was to be done, or how hurried he was, Brother Lawrence always felt that God was with him.

Soon others began to notice him. They noticed that he always seemed happy and contented. When people asked him why he was always so calm and happy he told them that it was because he was doing his work for the love of God. He told them that he asked God to help him do his work well, and even the tasks he disliked became easier because he knew it was what God wanted him to do. He said, "We can do little things for God. I turn the cake that is frying on the pan for love of Him . . . It is enough for me to pick up but a straw from the ground for the love of God."

Brother Lawrence spent 40 years in the monastery, most of the time in the kitchen as a cook, but because he spent that time with God and let God work through him we still remember Brother Lawrence today.

In one of the letters he wrote Brother Lawrence said: "Let us not content ourselves with loving God for the mere . . . favors . . . which He has done or may do us . . . Let us seek Him often by faith . . . He is within us; seek Him not elsewhere."

SONG: "Any Time's the Time for Prayer"

LEADER: We can all be like Brother Lawrence, remembering God no matter what we are doing. It takes thought and patience to remember to let God tell us what to do. Sometimes we forget and get discouraged, but God understands that we all fail sometimes. Let us pray for God to help us each day to keep close to him.

PRAYER: (preceded by silent prayer)

Help us to know that you are always near us, O God.
Help us to feel your presence guiding our thoughts.
Help us to be quiet and wait for the thoughts that you send.

RESPONSE: "May the Words That We Say"

Junior Department

by Grace W. McGavran*

THEME FOR JUNE: *Doers of the Word*

For the Leader

School is out sometime in June. Juniors are very much "on their own" in a great many places. So, this month, we shall stress the thought that boys and girls must, of their own volition, choose to do the good and the right.

It is always helpful, in any guidance for juniors, to be able to use instances from the life around them. For example, in connection with the story of young Samuel on June 11, actual opportunities that await your juniors may be mentioned. Does the church have high steps that are difficult for older people? Or narrow stairways that are a menace to grown-ups if children run quickly up and down them? An opportunity for helping older people may be found right there. Use of bicycles on sidewalks where elderly people are walking is dangerous. Many little acts may help provide comfort and safety for such persons. In connection with each worship service think over local conditions, events and problems and bring them into the picture for the guidance of your boys and girls.

It is probable that Bible pictures that will fit the Bible incidents used this month are available. Or, use flowers and candles at the worship center.

Hymns are taken from *Hymns for Junior Worship*, but many of those suggested will be found in other hymnals as well. Time to learn some new hymns will be well spent.

June 4

THEME: *Returning Good for Evil*

PRELUDE: Hymn tune, *Wentworth*

OPENING HYMN: "My God, I Thank Thee"

THE LORD'S PRAYER

SCRIPTURE: James 1:22-25

LEADER: These words you have just heard were written by James. The part of verse 22 that says, *Be ye doers of the word and not hearers only*, has been taken by many junior groups as a motto. What a wonderful world we would have if every Christian in it was a *doer* of the word as well as a hearer of it.

HYMN: "The Word of God Shall Be My Guide"

LEADER: During this month we are going to be thinking about being *Doers of the Word*. And today we are to have a story from the Bible that tells us about a girl who lived many, many years before Jesus came to earth, but who acted in a way that would have pleased him very much.

STORY:

THE CAPTIVE MAID

It was a happy family that lived in the little Samaritan village: Mother and Father and Baby Brother and Big Sister. Big Sister was old enough to help her

mother. She carried a water jar from the well each morning. She watched baby brother. She helped make the flat loaves that were taken to be baked in the village oven.

That's where she was one day, waiting for the baking to be done, when a cry rang out in the village. "The Syrians! The Syrians! Flee for your lives!"

Big Sister wasn't able to get away. The raiding Syrians needed some slaves and she was old enough to be useful. So the next thing Big Sister knew she was being carried off by the soldiers.

Big Sister was fortunate. She was taken to the house of Captain Naaman, and given to his wife as a slave. It was a pleasant house, and her mistress was kind to the little frightened villager. Big Sister came to love her.

Then, one day, she found her mistress weeping. Captain Naaman had leprosy! No more could he lead his hosts to victory!

For a moment Big Sister was glad. Not that the captain had leprosy, but that he would go on no more raiding expeditions. Even though life was not too hard, she was and always would be a slave. She could not quite forget the wrong that had been done her.

Then a thought came to her. Elisha, the prophet in her own land, could cure Naaman. She was sure he could. Should she tell her mistress about it? She stood on the terrace a long time, watching the wind stirring in the branches of the trees while she thought. Why send an enemy to be healed? Why do the captain a good turn in return for having been carried off as a slave?

At last Big Sister made up her mind. She walked straight to the room where her mistress was sadly weeping. She went softly and stood beside her. "If my master would go to the prophet Elisha in my land," she said quietly, "he can cure him." There was confidence in her voice and happiness too. It was the happiness that comes from returning good for evil.

HYMN: "O Master of the Loving Heart"

OFFERING SERVICE:

Call to Offering: "Let each man do according as he hath purposed in his heart; not grudgingly or of necessity; for God loveth a cheerful giver."

Music during Offering: Hymn tune, *Canonbury Hymn of Dedication:* "Bless Thou the Gifts"

BENEDICTION

June 11

THEME: *Helping Older People*

PRELUDE: Hymn tune, *Wentworth*

OPENING HYMN: "My God, I Thank Thee"

THE LORD'S PRAYER

LEADER: Let us remember, again today, the words that James wrote, so long ago: *Be doers of the word, and not hearers only.*¹ The Bible has in it many stories and verses that help us to know what God wishes us to do. The Bible or the Word of God is our best guide toward right doing if we follow its teaching with action.

HYMN: "The Word of God Shall Be My Guide"

LEADER: At each end of life we find a very interesting thing. It is that people at the beginning and at the end of life need special help and care. Babies do. Little children do. Then people become able to look after themselves. And when they become elderly, they can use a little help again. Those of us who are in the middle are the ones who give the help to babies, little children and old folks. In the Bible there is the story of a boy who helped an older person. Do you know who it was? Let us read about him from the Bible.

SCRIPTURE STORY:

THE HELPER IN THE TEMPLE

Long ago there lived in Bible lands a man named Elkanah. His wife was Hannah. But Hannah was sad, for she had no children. Elkanah had another wife, as was the custom in those days, and she had children, but Hannah did not. They all went up to the House of God in Shiloh to offer sacrifices.

(Read from the Bible I Samuel 1:9-11.)

After that they went home, and in the course of time, to her delight and joy, Hannah had a baby boy. She named him Samuel and loved him dearly.

When he was old enough, she went back to Shiloh, taking him along, and also taking the sacrifices that were customary.

(Read from the Bible I Samuel 1:25-28, and 2:11.)

What sort of a child was he? We can guess from one verse that is given us.

(Read from the Bible I Samuel 2:26.)

Samuel had daily duties. One is spoken of (read I Samuel 3:15a.) There must have been many other things he did. Eli was getting old now, and Samuel slept where he could hear if Eli called at night. (Read I Samuel 3:1-3.)

There is a great deal more to the story of Samuel, especially after he grew up. But today we are especially interested in thinking of him as a boy about your age, who helped the old priest and who was ready to jump from his bed to run and see what he could do for the dim-eyed and aging Eli, who was just like a grandfather to him. (Read I Samuel 3:19.)

HYMN: "O Jesus, Lad of Nazareth"

CONVERSATION: The juniors may be asked to think of times when, and ways in which quite elderly people need help that boys and girls can give. They may mention places, such as street-crossings, steps, uneven ground, where a helping hand may prevent an accident. They may note actions, such as pushing against elderly people, that may give them discomfort; and actions such as bringing a chair, footstool, etc. that may give them added comfort.

OFFERING SERVICE: As on June 4.

CLOSING PRAYER

June 18

THEME: *Giving Up One's Plans*

PRELUDE: The tune to "When Light Is in the Morning Sky"

OPENING HYMN: "When Light Is in the Morning Sky"

THE LORD'S PRAYER

SCRIPTURE: Luke 2:51,52.

LEADER: When we think of the Bible verse that says "Be doers of the word, and not hearers only," we wish so often

*Freelance writer, Vancouver, Washington

¹Revised Standard Version. James 1:22a.

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that we might know some of the things that happened when Jesus was a boy just your age. Did he ever have to give up plans he had made and do something he didn't really want to do? The Bible doesn't tell us. But here is a made-up story, that might easily have happened when Jesus was just your age.

STORY:

JUST SUPPOSE?

Suppose it was a lovely day in early summer, there in Galilee. It would be the sort of day when children would want to go out of the town and into the hills where they could run and climb, and play in little streams, and paddle in the water. Perhaps Jesus and his friends were going to do just that. Suppose his mother had said he could go, and she was going to fix a little lunch for him to take along. All morning he would have been singing at his work and looking ahead to the long afternoon under the open sky.

Suppose, along about noon, a neighbor came to Joseph with some carpenter work for him to do. Perhaps it would be to make a yoke for his oxen. We can imagine that Joseph was already busy. Perhaps he couldn't get the man's work done that day without putting off some other things he had promised to get done.

Suppose Jesus heard the two men talking. He knew the children would be coming for him in just a little while, and he would be wanting very much to go with them. But he knew that if he stayed and helped his father with the things a boy could do, his father could get the neighbor's job done and all the rest too. Jesus would have had to choose what to do.

Suppose he had said to himself: "My father doesn't know I heard him tell the neighbor he was busy. I can slip out easily and he won't miss me."

But we can be sure he wouldn't have said that. We can be sure he would have chosen to say, "I'll stay and help you, and we can get the work done."

Maybe Joseph would have told Jesus he didn't need to stay, that he could get it done by himself. But maybe he would have been very glad to have him stay and help. If Jesus did stay, we can be sure he wasn't grumpy or unhappy. He had made the choice of doing a good thing, and he would do the work cheerfully.

HYMN: "O Jesus, Lad of Nazareth"

LEADER: When Jesus was a boy, he learned what the Old Testament had to say. We can be sure that he was a "doer of the word," and not just one who listens and forgets. And as he grew to be a man, he was so true to God's word, and understood so clearly what God wants people to do, that people came to hear him gladly as he taught them of God's way. Let us listen to a poem about Jesus when he was a boy; about when he was a man; and about his teaching for us.

POEM: (to be given by a junior)

BUILDING

When Jesus lived in Nazareth,
In far-off Galilee,
And Joseph was a carpenter,
Who builded joyfully;
I think that Jesus watched him as
He hammered strong and true;
And helped him in the workshop with
The things a boy could do.

²By Katherine McAfee Parker. From *Junior Work and Study*, January-March, 1946. Copyright, 1943, by the Board of Christian Education of the Presbyterian Church in the United States of America.

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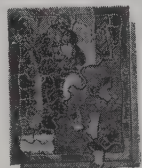
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Refusing what is wrong,
That when I do the helpful things,
The things I know I should,
My life will be a useful one,
And God will call it good.

—BARBARA M. HOBBS²

OFFERING SERVICE: As on June 4

CLOSING PRAYER

June 25

THEME: *Being Brave and Loyal*

PRELUDE: the tune to "When Light Is in the Morning Sky"

OPENING HYMN: "When Light Is in the Morning Sky"

PRAYER: Dear God, our loving Father, we come again on this Lord's Day to sing thy praise, to hear thy word and to learn better how to live in thy ways. Help us today, and every day, to be better *doers of thy word* than we have ever been before. Help us to be good listeners, who really try to understand thy will, and then may we put it into practice. Bless us and all others wherever they may be who are trying to live better lives and to make the world a happier place in which to live. We ask in Jesus' name. Amen.

SCRIPTURE: Psalm 119:137, 138, 165-168.

HYMN: "The Word of God Shall Be My Guide"

LEADER: Sometimes it takes courage to be loyal to God's way. The Bible doesn't have in it very many stories about children, but there are some interesting accounts about people who still weren't grown-ups! Perhaps if we stretch a point we can think of them as children. Let us hear about four of them now.

ACCOUNTS:

FOUR BOYS IN A PALACE

"Take the captive sons of noblemen," ordered the king. "Give them rooms in the palace. Provide suitable clothing. Arrange for wise teachers for them. Have rich good things to eat for them—in fact, they are to be served from my table. When they are grown, and have learned all our wisdom, we shall make princes and governors of them."

The steward bowed. "It shall be done, O great king!"

Then he went to carry out the order. Everything moved smoothly until mealtime. And when the rich food was brought and put before the boys most of them looked at it with sparkling eyes. Never had they eaten such things at home in Jerusalem. But Daniel and his friends didn't look pleased. They looked distressed.

"Sir," they said to the steward, "this rich food is not what we should be eating. Give us simple food."

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The steward stared at them. "The king ordered it," he said. "You'll have to eat it."

But Daniel and his three friends persisted. They stood bravely for what they felt was right. And finally they won permission to do what they thought was right.

It took courage to stand against the king's order, but courage is what Daniel had, then and later when he had to face still harder tests.

A KING WHO DID RIGHT

Josiah was only eight years old when he began to reign in Jerusalem. He was still young when he decided that he must rid Jerusalem of the worship of idols.

That was a serious thing to do. It was a dangerous thing, because the priests of the various religions and temples were strong and had many followers. There were a great many people who made offerings at the temples of the various gods. What would they say when Josiah had the temples torn down and the idols melted up?

But Josiah had made up his mind. Only Jehovah was to be worshiped in Jerusalem. And he would rid the city of the temptation to worship other gods.

So he had his men break down the altars while he stood by; and hew down

the sun-images. He smashed the graven images and had the gold and silver ones melted. He had the temples torn down.

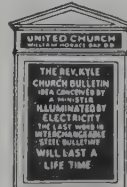
When the work was done in Jerusalem he sent out and had the same thing done in other cities of Judah.

He accomplished the thing he set out to do. He made it easier for his people to worship no other god but God. He said in acts as well as in words, "We are worshipers of God and we will have no other gods before him." As the Bible account says, "He did that which was right in the eyes of the Lord . . . and turned not aside to the right hand or the left."

HYMN: "Dare to Be Brave, Dare to Be True"

OFFERING SERVICE: As on June 4.

CLOSING PRAYER



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Junior High Department

by Stella Tombaugh Hazzard*

THEME FOR JUNE: *How Do Christians Grow?*

For the Leader

There is nothing more important than helping youth become truly Christian. Worship which does not help the participants to know more about God and actually come into his presence is not worthy of the name.

When your worship committee meets let the young people ask themselves, "How do Christians grow?" If these worship suggestions do not help to answer that question, do not hesitate to make changes. Always keep in mind that worship is a transitive verb and needs an object. We worship God.

June 4

THEME: *We Become What We Love*

WORSHIP CENTER: Your favorite picture of the head of Christ

PRELUDE: "God, Who Touchest Earth with Beauty," or "O Master Workman of the Race"

CALL TO WORSHIP: Stanza, "And what is so rare as a day in June?" from "The Vision of Sir Launfal," by James Russell Lowell.

HYMN: The hymn used for the prelude

SCRIPTURE: Matthew 22:34-39 (The Great Commandments)

PRAYER:

"Father, lead me, day by day
Ever in thine own good way;
Teach me to be pure and true.
Show me what I ought to do."

—JOHN PAGE HOPPS, 1877

PRAYER RESPONSE: "Saviour Hear Us, We Pray"

OFFERING: Use response, "We Give Thee but Thine Own"

STORY: (Adapted and shortened from "The Great Stone Face" by Nathaniel Hawthorne)

THE GREAT STONE FACE

Towering above a fertile valley, on the perpendicular side of a mountain, immense rocks formed a great Stone Face of such majesty and kindness that all who lived in the valley loved it.

In this valley there was a prophecy that sometime a child would be born among these hills who was destined to become the greatest and noblest personage of his time and who in manhood would look like the Great Stone Face.

Nestled there against a hillside was a log cottage in which lived a young lad by the name of Ernest and his mother. Ernest loved the Great Stone Face and hoped that someday he would see the man who looked like it. As he grew up he daily helped his mother, not only with his boyish hands, but even more with his loving heart. At the close of each day, Ernest would sit looking up at the Great Stone Face, thinking over his day's work and planning for the next under the in-

fluence of that great, kindly, understanding countenance.

From time to time during Ernest's lifetime the rumor would come that the great man who would bear a resemblance to the Great Stone Face had appeared at last.

There was Mr. Gathergold, an exceedingly rich merchant and owner of a whole fleet of sailing vessels. When Mr. Gathergold had become so rich it would have taken him one hundred years to count his money, he decided to return to his native valley. He had a white marble palace, magnificently furnished, prepared for him. As he drove to it in his carriage drawn by four beautiful horses, and proclaimed by the great crowds, a poor beggar woman with two scrawny children sought help and was thrown a few copper coins. Sadly Ernest turned away. He could see no likeness to the Great Stone Face in the wrinkled shrewdness of the selfish face of Mr. Gathergold.

Years went by. Still Ernest, after the labor of the day, loved to go apart to gaze and think about the Great Stone Face. It became his great teacher, enlarging his sympathies and making him wiser and kinder. Somehow it seemed to teach him to live more beautifully each day.

Again the rumor came that the man who looked like the great Stone Face was coming. It was Old Blood-and-Thunder, who, after leaving the valley, had become a great warrior and general. But Ernest was disappointed when he saw the war-torn, weather-beaten face, full of energy and expressive of an iron will but lacking the gentle wisdom and the deep, broad, tender sympathy of the Great Stone Face.

Years went by. Ernest, now middle-aged had become well known and loved by all. Almost involuntarily he had become their preacher as well as their trusted friend.

Again, the hope came that the likeness of the Great Stone Face had been found in a native son who had gone into law and politics and had become a great orator. Indeed his friends were seeking to make this illustrious statesman president. They called him Old Stony Phiz because of his reputed likeness to the Great Stone Face. When the great parade went by with its blaring band and banners on which were gorgeous pictures of the Great Stone Face and Old Stony Phiz, and Ernest saw the massive head of the illustrious statesman, his heart leaped with anticipation. But looking closer, he saw that the sublimity and stateliness, the grand expression of a divine sympathy, was missing. This man might have fulfilled the prophecy had a high purpose filled his life. But Ernest saw that here was a man of mighty faculties but little aims.

As the years passed, Ernest was no longer unknown. College professors and active men of cities, came from far and wide to see and talk with him for he had a tranquil and penetrating wisdom not to be found in books. Often as they left the valley, uplifted by the great experience of their talk with Ernest, these travelers would glance up at the Great Stone Face and wonder where it was they had seen its likeness in a man.

Ernest was growing old, when he began to hear of a great poet who brought out

the beauty and loveliness of life. The world assumed another and a better aspect from the hour that the poet interpreted it in the music of his verse. Ernest began to hope that here indeed was the prophecy fulfilled.

The poet had heard of Ernest and came to see him. Ernest had been reading his poems when the poet had come seeking lodging with him. Uplifted by their conversation Ernest had asked, "Who are you my strangely gifted guest?" To which the man answered, indicating the book of poetry. "You have read these poems. You know me, then, for I wrote them."

Eagerly Ernest scanned his face, then drew back disappointed.

"Why are you sad?" asked the poet.

"Because I had hoped that the writer of these poems would fulfill the old prophecy and bear the likeness of the Great Stone Face. Surely these poems reflect divine thoughts."

But the poet said sadly, "I am no worthy to look like yonder benign and majestic image for my life has not corresponded to my dreams and the divine thoughts in my poems."

At sunset that evening, the poet joined the group who met in a natural amphitheater among the hills to hear Ernest talk of what was in his heart and mind. The setting sun illuminated the lofty grandeur of the Great Stone Face which was wreathed about with hoary mists which resembled the snowy hair on Ernest's brow. As Ernest talked his face lit up in sympathy with the great thoughts he was expressing. Suddenly with an irresistible impulse the poet threw his arms aloft and shouted—"Behold! Behold! Ernest is himself the likeness of the Great Stone Face!"

All the people looked and saw it was indeed true. Ernest had become like the Great Stone Face which he loved.

HYMN: "Thou Strong Young Man of Galilee"

BENEDICTION

June 11

THEME: *Ask, "What Would Jesus Do?"*

WORSHIP CENTER: "Follow Me" by Tom Cuit

PRELUDE: "O Young and Fearless Prophet"

CALL TO WORSHIP: Have someone sing softly, "Into my heart" or use Psalm 86:11

HYMN: "O Young and Fearless Prophet"

SCRIPTURE: John 13:34,35 and then John 13:17

PRAYER: Our Father God, help us to do those things today which Jesus would do were he in our place. Amen.

PRAYER RESPONSE: "Saviour Hear Us, We Pray"

OFFERING: Offertory sentence: We bring to thee this offering as a token of our love and willingness to serve thee with our time, our talents and our money.

STORY:

IN HIS STEPS

Some years ago Charles M. Sheldon wrote a remarkable book called *In His Steps* which has had greater circulation than any book ever published with the exception of the Bible. It has been translated into twenty-one languages including Russian and Arabic.

In His Steps is the story of a group of modern Americans who pledge that for a

*See March 1950 *International Journal of Religious Education*, page 25.

*Bloomington, Illinois

¹Abingdon Song Book, 315 and Methodist Hymnal, 600

²Singing Worship, Thomas 33 and Abingdon Song Book, 311

year they will ask themselves constantly, "What would Jesus do?" and then act as in their honest judgment they think he would act, regardless of what the result might be to them.

This group of fifty modern Americans had strange and startling adventures in trying to live as Jesus would. It took courage and unselfishness and perseverance. It led to active conflict with greed and the liquor industry. It plunged a dignified professor into politics, shook a scholarly minister out of ministering only to the smugly successful and wealthy and faced him with the needs of the poor and down-trodden. It changed a great newspaper. It revolutionized a great business. Some lost their jobs when they refused tasks they could not do in Jesus' name. The lives of all were changed.

Virginia, the beautiful heiress, consecrated her time and wealth to underwriting the support of a newspaper which championed Christian causes. She turned the worst slum area into a settlement house.

Rollin, Virginia's brother, was changed from a purposeless young socialite to a stalwart Christian who sought to bring the good life to the wealthy, dissolute young fellows who had been his companions.

Rachel with the glorious voice, turned down a brilliant opera career and chose to use her talents to enrich religious services and to bring the joy of music through choruses and music classes in a Musical Institute at the settlement Virginia had founded. The love story of Rachel and Rollin is a beautiful thread throughout the story.

Not all were true to their promise, The ambitious young author who had proposed to Rachel, yielded to the temptation of compromise by writing a best seller which was not bad but neither was it Christian. You see his willingness to compromise his ideals to secure fame and wealth gradually taking him farther and farther from his early ideals and from Rachel.

Gradually the influence of their wonderful experiences widens and touches other churches and even other communities.

Today the challenge comes to us. How many of us will decide now, that for a month we will ask ourselves "What would Jesus do?" and seek to act each hour of each day as in our honest judgment he would act, regardless of the cost?

HYMN: "Jesus Calls Us O'er the Tumult"
BENEDICTION: (If desired Psalm 19:14 might be used)

June 18

THEME: *No Compromise of Ideals*

WORSHIP CENTER: Use picture of Sir Galahad by Watts

PRELUDE: "Hymn to Joy," by Beethoven (the music of "Joyful, Joyful We Adore Thee")

CALL TO WORSHIP:

"All creatures of our God and King,
Lift up your voice and with us sing,
Alleluia, Alleluia!"

HYMN: "Joyful, Joyful We Adore Thee"
SCRIPTURE: Philippians 4:8

PRAYER: (Pray that we may always be true to the teachings of Jesus.)

PRAYER RESPONSE: "Saviour, Hear Us We Pray!"

OFFERING: Offertory sentences: "Lord of All Being, Maker and Master of the

world and all that dwell therein, we thank thee that in thy treasure house there is ample store for the need of every child of thine. Forgive us when in our desire to possess and to enjoy, we seek for our own more than our well-earned share of this world's goods. Teach us that no man liveth to himself. May we hold all we have as a trust to be used for the furtherance of thy kingdom in Jesus Christ. Amen"
(—The Book of Common Prayer.)

STORY:

THE LEGEND OF THE SKYLARK

There was once a skylark who flew nearer to heaven than any bird. From far beyond man's sight there would float down the heavenly music of its song.

Then one day as the Skylark started on its upward flight, it saw a strange little man selling something from a brightly painted cart. Curious, he approached the little man and asked what he was shouting.

The little man answered, "About my worms. See, there are no finer worms anywhere. Mine are simply delicious."

The fat worms did look good to the Skylark so he inquired the cost. "A feather a worm," was the reply, "only a feather a worm."

The Skylark looked down on his wings. He had so many feathers! Surely he would never miss one. So he reached down and tugged at one until he plucked it out. It hurt for a little while but then—he had his fat, luscious worm. By noon he could not even remember from which wing he had pulled the feather. He soared upward and upward and sang his lilting song.

Day by day he met the little man and exchanged feathers for worms. But before long, he could not fly so high. Finally one day he discovered he could not even lift himself from the earth, no matter how hard he worked his thin wings. "Alas," mourned the Skylark. "How foolish I have been to sell my feathers." Then he thought and he thought. Soon he set to work furiously. All day he worked. The next day when the little man drove by the Skylark was waiting with a big pile of worms.

"Ho there, little man," cried the Skylark. "I want my feathers back. See here are worms enough and to spare."

But the little man shrugged his shoulders and rode by, calling over his shoulder,

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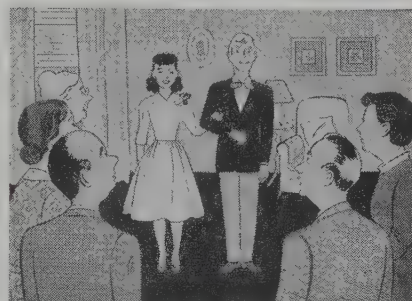
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"My business is selling worms for feathers, not feathers for worms. He who has valued worms more highly than feathers should never expect to soar high in the heavens."

HYMN: "I Would Be True"

BENEDICTION

June 25

THEME: *The Far Look Gives Perspective*

WORSHIP CENTER: "Hilltop at Nazareth," by Elsie Anna Wood

PRELUDE: "God Send Us Men" or "This Is My Father's World"

CALL TO WORSHIP:

"New occasions teach new duties; time makes ancient good uncouth;
They must upward still, and onward,
who will keep abreast of Truth;
Lo, before us gleam her camp-fires! we ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key."

—JAMES RUSSELL LOWELL,
From "The Present Crisis"

HYMN: The hymn used as a prelude

SCRIPTURE: Luke 2:52

PRAYER:

"Oh Jesus, once a Nazareth boy,
And tempted like as we,
All inward foes help us destroy
And spotless all to be.
We trust thee for the grace to win
Thy high, victorious goal.
Where purity shall conquer sin
In Christlike self-control."

—ANONYMOUS

PRAYER RESPONSE: "Saviour, Hear Us, We Pray"

OFFERING: Offertory sentences: "O God,

the Father of mercies, receive thou the offering which we bring thee at this time, as a part of the worship of thy house. May these gifts be symbols of a consecration that knows no limit, that holds nothing back from thee, who givest all; through Jesus Christ our Lord." Amen.

—(Service Book and Ordinal of the Presbyterian Church of South Africa)

STORY:

AN INDIAN TRIBE SELECTS A NEW CHIEF
(An Indian Legend)

Long before the white man came, there lived a peace-loving Indian tribe on the far western great plains. Away to the west of their hunting grounds could be seen great mountain peaks.

As a small lad, Wowassa learned from his mother the lore of firemaking, how to make a tepee, how to fashion the earthen pots needed for cooking, and other things needed in their simple life. Then, as he grew older, his father taught him how to choose the straightest branches for arrows, to chip the flint into arrowheads and bind feathers to the arrow shaft so they would fly straight and swift to their mark. He learned how to hunt for food the tribe needed.

As the years passed, Wowassa grew tall, straight and strong. He became a leader in the games and sports of the tribe.

Finally, the longed-for summons to the High Council came. For the first time he joined the men of the tribe sitting cross-legged around the council fire. The aged Chieftain told the story of their tribe. At the close the Chief leaned forward and said earnestly, "Westward, far across the foothills, is 'The Mountain of the Chieftain.' It is the ancient custom of our peo-

ple that whoever would be chief must climb to yonder summit. I am growing old. Soon one of you must be chief. Who among you would seek to climb yon lofty peaks?"

A silence fell upon the men around the Council Fire. Wowassa's heart beat fast and he felt the tingle of strength run through his body. But dared he undertake the great journey? Yes, he would try. With three other brave lads he strode across the open space and stood before the old Chieftain, who spoke: "One thing I ask: Bring me, in your hands, a token of your journey's end. Now go!"

Weary days of waiting followed for the tribe. Each night the warriors gathered about the council circle. Behind them were the braves. Back in the flickering shadows, the squaws and children crouched.

Finally, one day they saw in the distance two tiny moving forms. Hours passed. All the tribe waited, tense and expectant around the fire. Finally Nakado strode out of the darkness and stood before the Chief. On his open hand was a beautiful leaf.

"O Chief, I bring you this leaf which shows the beauty I found in the forest on the great mountain."

Sadly the Chieftain spoke: "You have barely reached the lowest mountain. Beauty is not enough. There is need for strength and endurance to reach the goal."

Soon after, Mowona stood before the Chieftain. Proudly he presented a handful of golden nuggets, and said, "In a crevice of the mountain in the bed of a swift mountain stream, despite danger and hardship, I sought and found this gold, O Chief."

"My lad," said the Chief, "desire for wealth often keeps men from higher goals."

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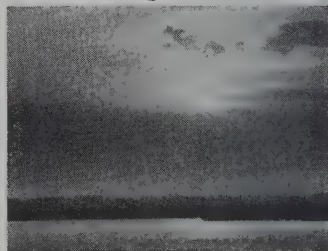
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There are greater things in life than gold."

Two days passed. Across the plains a storm was seen approaching. That night a weary Kowado came before the Chief and presented a bit of scrawny pine as he said, "High on the mountains, above the other trees, pine trees struggle to grow. I bring you the brave and hardy pine which endures and grows despite great odds."

The Chieftain smiled gently, as he said, "There are heights beyond the places where the pine grows. You have climbed far but not far enough."

Many weary days passed, anxious days. The strongest and bravest of their youth was still away in danger and cold. Or had he fallen prey to panthers or other wild beasts? Would even his great strength endure?

Finally they saw a tiny speck in the distance. Sometimes it almost staggered with weariness.

That night Wowassa came to the Council Fire and stood before the Chief. But when he spread out his hands, they were

empty. "O Great Chief," he reported. "I passed the rolling foothills with their flowers. I forded the clear mountain streams. I passed the place where the last pines grew. But whenever I climbed a peak I would see a greater peak beyond. I climbed up and up until I reached the very top. But from that point there was nothing to bring. But Oh Chief—I have seen the Sea!"

The venerable Chief rose slowly from his place. Looking around the Circle he said solemnly, "The time has come for a new leader. I present to you your new Chief—one who lets no obstacle prevent reaching his goal, one who climbed onward and upward until he has seen the Vision Splendid—the Shining Sea! Under a Chief with a vision in his heart, you, my people, will grow and prosper. Behold Wowassa, your Chief!"

BENEDICTION: (Perhaps you would like to close with the Doxology in Chickasaw.)

"Iki Chihowa fehna ka,
Ushi Chisus aiena ka,
Shilombish Holitopa ma
Iloh aiokpahanchashke."

Do I indulge in wishful dreaming rather than purposeful planning?

Have I the strength of will to carry out my planning?

Do I spend a part of my time in meeting the needs of others as our Master when he taught, "Give to him that asketh thee, and from him that would borrow of thee turn not thou away?"

PRAYER: (for the strength and the wisdom to make right decisions in the use of our time.)

CLOSING HYMN: "Take Thou Our Minds, Dear Lord" or "Take My Life and Let It Be"

June 11

THEME: *Invested Time from the Lives of Others*

(An appropriate and thought provoking worship center can be produced by using an old-fashioned clock with pendulum slowly swinging, and putting a Bible on the table in front of the clock.)

PRELUDE: "God of Our Fathers, Whose Almighty Hand"

CALL TO WORSHIP:

"Listen to the Exhortation of the Dawn! Look to this Day!

For it is Life, the very Life of Life.

In its brief course lie all the realities,

And verities of your existence:

The bliss of growth,

The glory of action,

The splendor of beauty;

For yesterday is but a dream,

And tomorrow is only a vision;

But today, well lived, makes

Every yesterday a dream of happiness,

And every tomorrow a vision of hope.

Look well, therefore, to this Day!

Such is the Salutation of the Dawn!"

—Based on the Sanskrit, c. 1200 B.C.

HYMN: "We Would Be Building"

SCRIPTURE: Parable of the Talents, Matthew 25: 14-30

LEADER: We usually think of the parable of the talents as referring to wealth, but wealth represents someone's time and effort. We have stretching before us a summer, three precious months, to be used in building for long years to come, or to be wasted. The choice is ours to make. Sometimes it is by someone else's time and effort that we profit.

STORY: "Saints Walk This Earth"

One wouldn't think of her as a saint to see her. She weighs only eighty-seven pounds and her work worn hands are crooked and thin. Those little hands, however, have taken thousands of stitches for others. Many a tiny baby in this country, as well as in China and Japan, has been wrapped in a blanket quilted by those fingers. She is first on hand on quilting day at the church, and while others complain of aching shoulders or tired backs, her small fingers go in and out with the deftness of a skilled artist.

Last summer when the young people were talking of going to conference, there were some who could not go because they couldn't afford it. When this was known, the little saint with worn fingers came with an envelope and said:

"When I was young I didn't have the opportunity or time for anything like these young people's conferences or camps. This is some money I have earned making little things and selling them. Put this money in to help some young person to go who couldn't afford it otherwise. I love to do

Senior and Young People's Departments

by Helen I. Moseley*

THEME FOR JUNE: *The Fabric of Eternity*
—Time

For the Leader

Sometimes it is possible to secure an old-fashioned hourglass through which the sand may be seen in a continuous small stream slipping from one glass to another. There is something fascinating in watching one of these and it would help make the following services more meaningful. The city museum, a jewelry store, or public library may have one of these. If not available, use the picture of a tall tower with a clock on it.

June 4

THEME: *This Day I Give unto Thee*

PRELUDE: "This Is My Father's World"

CALL TO WORSHIP:

"Rejoice and be glad;

For this is a day the Lord thy God giveth unto thee.

It is thine to use, but not abuse.

It is thine to enjoy, but true enjoyment comes in sharing with others.

It is thine in which to dream,

But dreams must be put into action

If at the close of this day, thou wouldst say,

We give thee thanks, O God, for all that this day has brought unto us."

HYMN: "Now in the Days of Youth"

MEDITATION AND SCRIPTURE:

A few verses in the 19th chapter of Matthew portray an incident in the life of Jesus which is dear to young and old alike.

*Spokane, Washington.

Although he was busy with a group of adults, Jesus took time for the small children clustering about him. (Read Matthew 16:13-16.)

He had time for the two blind beggars sitting by the roadside, and time for the woman who touched the hem of his garment. There seems to be no sense of hurry in his life, only a great purpose into which all of the day by day activities fall as part of a great plan.

Is there anyone who has not said, "I just haven't time"? Perhaps it was in regard to a piece of work we have been asked to do, or it was an excuse for failure to do our best in that recital. "I just didn't have the time," is too often given as an excuse for low grades in the examinations which come our way, whether they be the examinations in school life, or the testing points in every day living.

If we are honest, we must realize that we have all the time there is. God gives us each day twenty-four hours, fragments of eternity, placed at our disposal. Our task is to make the choices as to what we do with that time, and the pattern of our lives is fashioned out of these minutes of eternity.

"I have only just a minute,

Only sixty seconds in it,

Forced upon me, can't refuse it,

Didn't seek it, didn't choose it;

But it's up to me to use it.

I must suffer if I lose it,

Give account if I abuse it.

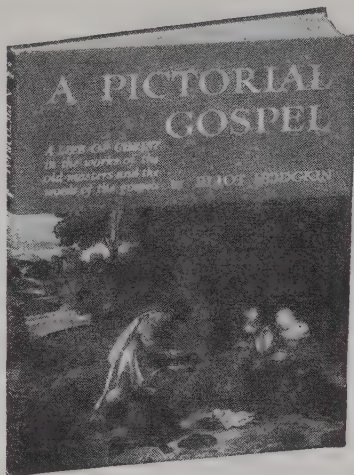
Just a tiny little minute,

Yet eternity is in it."

HYMN: "Open My Eyes That I May See" softly played while we consider the following: (Allow a few minutes for meditation)

Do I thoughtlessly turn aside from things I do not want to do, with the excuse, I haven't time?

*Author Unknown



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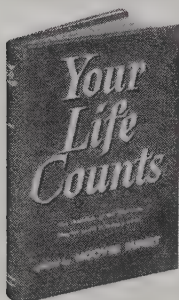
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it, the work of the Lord means so much to me."

Knowing the personal sacrifices of the little lady, it seemed as if that money for two young people in conference was especially sacred, and her face shone with a spiritual radiance known only to those who have learned the joy of sharing. Her time, by careful planning, is still poured out into the lives of young people she loves.

LEADER: To each of us God has entrusted certain inborn talents, capacities and abilities. If we would live purposefully, then time, the very fabric of life, must be thoughtfully used.

PRAYER:

Our Father, as each new day comes to us as a new opportunity, help us to choose more wisely the activities that go into it. Make us aware of the great needs of the world, at home close at hand, as well as abroad. Forgive us when we have been selfish in our planning, thoughtlessly wasting days that can never be recalled. Keep us from blaming others when we have failed because of our own lack of effort, and help us to find the great joy which comes in sharing our lives in the service of others. Amen.

HYMN: "O Master Workman of the Race"

June 18

THEME: *Time for the Appreciation of Nature*

WORSHIP CENTER: A nature picture, preferably one of a snow-capped mountain should be used. Also Kodachrome hymn slides for the first hymn may be used to good advantage.

PRELUDE: "To a Wild Rose," MacDowell

CALL TO WORSHIP: "The One Thousandth Psalm" from the *New Hymnal for American Youth*, Number 439, followed by Psalm 8. (Use two different readers)

HYMN: "For the Beauty of the Earth" or "This Is My Father's World," using illustrated hymn slides.

LEADER: "What Do You See?"

During a question period before a large audience, Helen Keller, blind and deaf since childhood, was asked: "Tell us, Miss Keller, what do you consider the greatest affliction?" She turned to the audience and said, "To have eyes, and see not!"

So many of us are in danger of rushing through this life surrounded by the miraculous beauty which God has placed on every hand, and not even see it. We need to take time to create souls sensitive to the God-created universe in which we live.

A minister and his wife were driving through the hot Oregon territory down toward California. They had as a passenger in the back seat, a sixty-five-year-old elder of one of their churches. It had been a difficult trip through the heat and all three were quite weary. The old elder especially was a little short of temper.

As they rounded a bend in the road, Mount Shasta in all its glory, snowcapped and shimmering with a soft touch of pinkness, came into view. The young minister, without a word, pulled to the side of the road, and in quietness he and his wife feasted their eyes and souls upon the beauty of God's handiwork. After a moment or two, the wife turned to the older man in the back seat and said: "Isn't it a most beautiful picture?" He replied, "Humph, it's nothing but a pile of rocks to me!" Eyes with which to see, yet he was incapable of seeing with them the marvels of God's handiwork!

"On every hand God speaks to me,

In the call of a bird from the maple tree,

Soft whisperings of the pines at night,

Silvered lake waves in the moonlight.

Majestic mountains stretching high

Strengthening our courage. Thy help is nigh.

Oh God, Our Father, may we take time

To understand thy works sublime;

To re-create our souls anew,

To pause, and share with others too

That thy love may be known in the heart of man

And the whole world drawn to thy great plan."

PRAYER: Our Father and our God, help us to not rush blindly through our days.

We realize that as we learn to appreciate thy handiwork, we learn to appreciate thee, creator of all. We do thank thee for this world, our home, and we dedicate a portion of the time thou hast given us to seeking a closeness with thee that we may understand thy will among men. Amen.

June 25

THEME: *Purposeful Planning of Time*

TO THE LEADER: The story used in this service may be told by one of the group but it is much more effective if used as a dramatic presentation. A desk and two chairs are all that is needed in the way of setting. If the story is told, use as a worship center several school books and the Bible held between book ends on a

table, suggesting that it must have its place along with the other study books. ELUDE: "When Morning Gilds the Skies"

LL TO WORSHIP: Psalm 24:1-5, read responsively.

CMN: "God of Our Youth, to Whom We Yield"

SCRIPTURE: Luke 14: 27-30

ORY: (To be told by one of the group or dramatized)

DAY BY DAY ACCOUNTING

The dean of a medical school, Dr. Burdeen, entered his office and sat down at his desk. He began hunting the records of Carl Burgess, repeating the name over himself until finally he located them and began to study them over. He shook his head over them as he remarked to himself:

"That lad has ability. He has a good personality, and he seems in earnest. What do you suppose he has been doing with himself? And his records show he intends to become a medical missionary if possible. Almost a complete flunk-out here." The door of the office opened and the young man, Carl, came into the room. His manner was quiet and rather dejected. "You sent for me, Dr. Burdeen?" "Yes, Carl. Sit down. I've been wondering what happened to you that you didn't make the grade. Somehow I had great hopes for you, and I'm very sorry to see things turn out like this. Can you tell me what has gone wrong?" "Well, I don't know, sir. I studied hard for the tests, night and day for the last two weeks. I guess I just haven't what it takes. And yet I hate to pack up and go home."

The older doctor had been studying the young man carefully.

"At the beginning of the year, you were a good many activities, were you not?" asked quietly.

"Yes," the young man replied. "I guess I could have made better use of my time."

"I see from the records you had dreamed of becoming a medical missionary. Have you been attending your church regularly lately?"

"Why, no," Carl answered, somewhat surprised. "I was always pretty tired on Sunday morning."

The older man turned in his chair, and after a pause, quoted quietly, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work—" Then he turned suddenly to the young man. "Carl, if you had a patient with an undeveloped leg muscle, how would you set about bringing that leg back to normalcy?"

"By checking the patient's general physical condition to make sure there was nothing wrong and then day by day stimulation and exercise of that muscle."

"And yet, studying these things, you tried to cram into undeveloped mental capacities the tremendous load of a semester's work, and then wonder why the tired brain failed you. Not only that but you had been neglecting your spiritual 'tone-up' as well. It takes day by day exercise to develop a muscle, to develop a brain, or to develop a soul."

Carl moved uneasily in his chair. "I, ah, I didn't expect you to bring the soul into this discussion, Dr. Burdeen."

The older man smiled, and then said quietly and reverently, "It is only when we doctors take into consideration God's great laws that we are able to do our best. And that is why I bring your religious life into this discussion of your grades. Day by day 'spiritual exercise' if you will call it that, keeping close to the church, helps you to evaluate the other

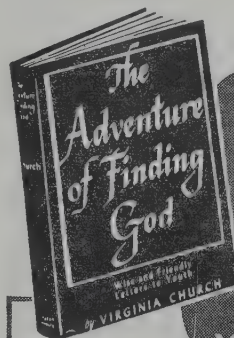
activities you have been carrying on in school. You have started out with a great purpose, young man. We need medical missionaries desperately. I believe you have it in you to achieve that purpose if you but give a day by day accounting of your time unto God."

The young man sat quietly a few minutes, and then said, "Do you think I might make another try, Doctor?"

Dr. Burdeen stretched out his hand across the desk. "I'll give you all the help I can, starting as of now!"

SOLO: "Temper My Spirit, O Lord," Jean Starr Untermeyer, or "Breathe on Me, Breath of God"

PRAYER: That we may not lose sight of our objectives and the possibilities of each day.



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With the New Books

The Conservation of Freedom

By Robert L. LaMott. New York, Exposition Press, 1949. 145 p. \$3.00.

The time is ripe for more discussion than we have had of just such dangers as this book points out. History has shown that disintegrating forces have often led to a free people's giving away its freedom in a fruitless search for an ever insecure "security."

The author, the minister of Trinity Methodist Church in Tacoma, Washington, here presents in good literary form a series of sermons in which the concept of freedom is reexamined for our time. He describes our forefathers' struggle for and achievement of religious and political freedom in their new country. In the light of this hard won victory over oppression he calls attention to the world-wide and near-at-hand drift toward totalitarianism. He points out what the potential loss of our freedom will mean for the Kingdom of God and man's personal life as well as to Christian worship and Christian education, and to the very existence of Protestantism.

This is good reading for thoughtful laymen, sermonic background material for wide-awake ministers and a challenging argument for lovers of democracy.

E. L. S.

Contemporary Thinking About Paul—An Anthology.

Compiled by Thomas S. Kepler. New York, Abingdon-Cokesbury Press, 1950. 442 p. \$4.00.

The professor of New Testament language and literature at the Oberlin Graduate School of Theology has given us his second anthology in a comparatively few months. *The Fellowship of the Saints*, which was published in 1948, contained Christian devotional literature from 137 men and women dating from Clement of Rome to Philippe Vernier. In *Contemporary Thinking About Paul* Dr. Kepler has arranged chapters and excerpts from 56 scholars, American, British, and Continental, in five main divisions: "The Religious Atmosphere of Paul's World," "Biographical Data: The Man and His Experience," "The Letters of Paul," "Insights into Pauline Theology" and "Modern Evaluations of Paul."

"Contemporary" is evidently intended to mean "twentieth century." The earliest work included is that of B. W. Bacon's *The Story of Paul*, which appeared in 1904. The newest is from John Knox's *Chapters in a Life of Paul*, which had not been published at the time the anthology appeared.

If one looks in vain for excerpts from some whom he expects to find represented (no mention is made, for example, of James Stewart's *A Man in Christ*), he is rewarded by having passages gleaned from unexpected sources. Amos N. Wilder's

"The Modernizing of Paul's Message" is from the April, 1948, number of the *Shane Quarterly*. Some books that one does not ordinarily think of as belonging primarily to a Pauline bibliography are laid under tribute.

Diverse points of view are presented with no attempt at harmonization or synthesis. If the novice finds this confusing, the advanced student will welcome it as a conspectus of positions held by able men and illustration of how authorities may differ. To the church school teacher for whom the study of Paul has hitherto been the dreary business of tracing missionary journeys on a map strange and unfamiliar, it all ought to come as a revelation of how intriguing, versatile, and provocative a man he was.

Some sections taken over have not been touched by the compiler. We break in upon Barth's commentary on Romans without being informed what chapter is under consideration and C. H. Dodd's promise regarding a moot question, "To this matter we shall presently turn" (p. 268), is not fulfilled because only the one section of Dodd's *The Meaning of Paul for Today*, has been included. At such points the volume could well do with a little editing. A dozen glaring typographical errors suggest also the need for careful proof reading.

Several significant charts are reproduced.

A notable feature of the work is a kind of "Who's Who in Paulinism." The "Biographical Index of Authors" contains not only information regarding their birth, training, place of activity, and books written, but also a thoughtful appraisal of what is distinctive in the approach of each.

The Fellowship of the Saints was priced at \$7.50, but this anthology is only \$4.00. We don't know where else you can get so much for your money—but whoever starts on some of the writers sampled here will not be content until he has read the whole of their work.

J. C. S.

Devotional Readings for Use in Schools

St. Louis, The Bethany Press, 1949. 207 p. \$2.50.

In states where it is permitted (or required by law to do so) this book will prove invaluable to public school teachers who wish to open the school day with a devotional period.

This compilation of hymns, poems and scripture readings was made at the request of the Missouri Council of Churches, growing out of the needs expressed by public school teachers in that state for such materials. In addition to Christian literature and quotations from the Bible, there are selections from the sacred writings of other world religions—Confucian-

ism, Buddhahism, Jainism, Mohammedanism, and Zoroastrianism. Special attention is given to the Jewish holidays as well as to the holy days of Christianity. Music for hymns suggested is provided in the back of the book, with the exception of the Christmas carols which the children will already know, or be taught in their public school music classes.

This book is going to find wide use and a welcome from sincerely religious public school teachers who wish to make their "opening exercises" more meaningful and less mechanical.

L. V. McC.

Chapters in a Life of Paul

By John Knox. New York and Nashville, Abingdon-Cokesbury Press, 1950. 168 p. \$2.50.

There was once an elder who, no matter what topic was presented for mid-week Bible study, always thought "Paul's Missionary Journeys" would be better. This book starts from the assumption that our knowledge of Paul's career is not quite so clear and explicit as has hitherto been assumed. Its author thinks that the old scheme of three evangelistic tours is one that men have agreed upon simply because they were using the sources carelessly. "If you had stopped Paul on the streets of Ephesus and said to him, 'Paul, which of your missionary journeys are you on now?' he would have looked at you blankly without the remotest idea of what was in your mind" (p.41f).

The life of Paul has seemed easier to construct than the life of Christ—but only, Knox insists, because the sources are fewer. If we had only one or two Gospels, the problems would not appear nearly so complicated. Paul's activities have seemed easier to outline because there is no account except that in Acts which has any semblance of chronology. But this must be checked against the nine letters which Knox considers authentic.

Christians have "been inclined to believe the Acts story because it is the more circumstantial, and to fit in, as well as possible, the bits from the letters." It is exactly this procedure which Knox calls in question, though some may find it hard to understand why he so thoroughly discredits our earliest book of church history. Acts 9:1f, for example, "while not incredible, is improbable. It has every mark of being a skillful way of accounting for a strange fact—the conversion of a Jerusalemite Jew in Damascus" (p. 39).

Where there is any possible difference between Acts and Paul, Knox sides with Paul—although it is conceivable that information not now in our possession would make some of the divergences appear not so irreconcilable. Pauline chronology has hitherto been "arrived at by harmonizing Paul's intervals with Luke's incidents" (p. 48f). On the basis of autobiographical material, Knox concludes that dates must be variable.

As for the man himself, the letters support the belief that he was "of vigorous physique"; that he "was greatly loved and greatly hated"; that he "took a selfish pride" in his converts. "He did not like a

light," but his "sometimes hysterical words in controversy and his often ugly boasting are perhaps signs of an inner 'uneasiness.'" As administrator of "a large diocese," he carried on his work "smoothly and efficiently."

Some points in the summary of Paul's limitations could be argued. "We look in vain for any sign of humor in Paul's letters," says Knox (p. 104). But the sly thrust in Galatians 2: 9 and the irony of Galatians 5: 12 seem to make this a little too sweeping. Knox thinks also that Paul "has accepted without criticism certain conventional ideas about the behavior of women" (p. 105). But is not the advice regarding women in the Corinthian church to be understood in the light of the immoralities carried on by women in the temple of Aphrodite in that city? And the same Paul who could write Corinthians 14: 34 also wrote Philippians 4: 3.

Dr. Knox is the first to insist that the questions here dealt with are not "the most important questions that could be asked" (p. 7), and appreciation of his answers requires some acquaintance with current scholarship. The book is a notable example of fresh insights, ably set forth, which a trained mind can discover in familiar material.

J. C. S.

Forgotten Religions. A Symposium

Edited by Vergilius Ferm. New York, Philosophical Library, 1950. 392 p. \$7.50.

This symposium is a valuable addition

to the libraries of those who are especially interested in the history of religions. New insights are to be found on many faiths which have been thoroughly studied for years: the Egyptian, the Assyro-Babylonian, the early and later Grecian, and others. But some lesser known religions, some contemporary, are also discussed; that of Australian Aborigines, of South American Indians, the Eskimos, and the Navajo and Hopi Indians.

The treatments are each written by specialists in the fields of these not-entirely-forgotten religions.

G. E. K.

Early Christians of the 21st Century

By Chad Walsh. New York, Harper and Brothers, 1950. 188 p. \$2.00.

This book is two things: a brief statement of the world's present plight and a personal statement of what kind of Christianity will likely prevail in the 21st century.

In the first instance Walsh states that "America and Russia are first cousins under the skin. Both are secular . . . both worship the same gods of Power and Plenty" (p. 13). He then explores briefly the modern myths (Economic Man, Biological Man, Environmental Man, and Psychoanalytic Man) which have displaced Christianity in these two secular nations and shows how these myths have destroyed belief in free will, introduced moral relativism and made belief in reason implausi-

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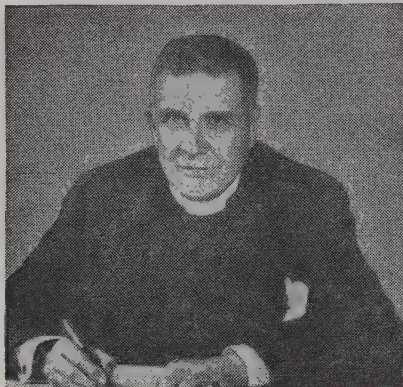
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ble. Walsh depicts the result of all this by critically analyzing recent art, inclusively defined, as a mirror of the soul of modern man. The author then sketches as present day religious alternatives secularism, humanism, monotheism-plus-morality, mysticism, and classical Christianity.

In the second instance Walsh states that the Christian world of the 21st century will be characterized by: (1) the rediscovery of reason, free will and hope, (2) recognition of the priority of the individual, (3) appropriation of classical Christianity's doctrine of society, (4) just and charitable treatment of lunatics, criminals and the poor, (5) the operation of federally organized world government, (6) family life built on monogamous marriage, (7) religious education in the public school system, (8) art as a Christian interpretation of the commonplace and (9) a high, organic doctrine of the Church.

The book is stimulating, personal, and broad in scope. Many clever phrases and sentences make the author's readable style quite enjoyable. But sometimes the racy urbanity is a trifle forced. That the author is enamored of a certain variety of Episcopalianism is manifested in several ways.

This book is similar in its concerns and attempts to many others already on the market but it is "must" reading for the contemporary Christian leader.

E. G. M.

The Art of Board Membership

By Roy Sorenson. New York 7, Association Press, 1950. 160 p. \$2.00.

The Association Press states that this is "a primer for board and committee members of religious, educational, social work, and youth organizations." This is a very good description of a very helpful book. It is in an "easy-to-read" type of writing and style of printing with humorous cartoons illustrating the various kinds of board or committee members.

This book meets a real need—that of orienting members of boards, committees, and executives to their relationships in the various boards and committees where they have responsibilities. Although it refers to industrial and public school boards, it majors primarily on those of volunteer agencies, especially drawing illustrations from the Y. M. C. A.

It will prove helpful to boards and committees of all types of church agencies and local churches because it portrays in simple style the functions, duties, methods, ways to prepare for the meeting—including the agenda, reporting, and an excellent section on the spirit of the board. It also differentiates between the functions of committees, boards, chairmen, executives, and board members outside of meetings.

The various illustrations in the Appendix are also helpful. The brief bibliography is one that should prove of real use.

R. E. M.

Our Jerusalem

By Bertha Spafford Vester. Garden City, N. Y., Doubleday & Co., Inc., 1950. 332 p. \$4.00.

For one who has enjoyed the friendly hospitality of the American Colony in Jerusalem, as this reviewer has, this book by Mrs. Vester, the daughter of the founder of that unique organization, is a real and special delight.

To those who have not experienced the pleasure of a personal contact with the "Group," the story will be found to be captivating and stimulating, told, as it is, in a straightforward manner by the one who has lived through the entire history of the Colony.

Born out of victory over tragedy which marked the early lives of the Spaffords, who suffered through the great Chicago fire, then lost four children in the sinking of the *Ville du Havre*, the Colony moved forward with its utterly unselfish and devotedly Christian work in the midst of needy Jerusalem. Here one captures a glimpse of the Christian message lived in faith in the midst of sorrow, persecution, poverty, and untold hardships. The story reads like a well-planned novel, but with unpremeditated elements of surprise, plot and counterplot. It is filled with intimate details and stories reflecting biblical events and scenes which will delight the reader who loves the Bible. It provides a wealth of background illustrations for teachers in the church schools.

Though the American Colony suffered severely through the recent strife in Palestine Mrs. Vester tells the story without malice, clinging persistently to the mission of good will without concern for religious or political issues.

J. C. T.

The Apostolic Fathers, an American Translation

By Edgar J. Goodspeed. New York, Harper and Brothers, 1950. 321 p. \$3.75.

Early manuscripts of the New Testament contain both more and less than is in our New Testaments. Codex Sinaiticus, dating from the fourth century, includes the Letter of Barnabas and the Shepherd of Hermas. Codex Alexandrinus, which comes from the fifth century, has two letters attributed to Clement.

These and other early Christian documents not now included in the canon, Professor Goodspeed has here assembled and put into the language spoken by Americans of our time. He thus rounds out an important work of translation begun with his version of the New Testament, which first appeared in 1923.

Other editions of "The Apostolic Fathers" have appeared. Dr. Goodspeed's is distinguished for textual reconstruction based upon latest information, and is unique in the inclusion of "The Doctrina" which, as he argues persuasively, seems to underlie the well-known "Didache," or Teaching of the Twelve Apostles.

Here also are the Letters of Ignatius, the Letter of Polycarp to the Philippians, the Apology of Quadratus, the Fragments of Papias, the Address to Diognetus. Every Bible student ought to know these writings from the days when our faith was new.

Dr. Goodspeed has an incredible number of books to his credit. Since their marriage in 1901, Mrs. Goodspeed has been a

larer in her husband's interests. There is a pathos therefore in the dedication: "To Ifeda, 1880-1949, Our last book together."

J. C. S.

Additional Books Received

***ALWAYS THERE IS GOD.** By Robbie Brent. Nashville 2, Abingdon-Cokesbury Press, 1950. \$2.00.

***THE BASIC BIBLE.** Containing the Old and New Testaments in Basic English. New York 10, E. P. Dutton and Company, Inc., 1950. 910 p. \$4.50.

***THE BIBLE.** King James Version. New York 10, Cambridge University Press. 870 p. \$1.95. This edition is closely set in new, clear type, on thin sheets with a hard cover. The result is a compact, medium-sized book at a low price, especially appropriate for students. Translators' italics have been omitted.

***THE CHRISTIAN PERSPECTIVE.** By Edward T. Ramsdell. Nashville 2, Abingdon-Cokesbury Press, 1950. 218 p. \$2.50.

***THE COMMUNITY AND CHRISTIAN EDUCATION.** By Tilford T. Swearingen. St. Louis, Co-operative Publishing Association, The Bethany Press, 1950. 159 p. \$2.00.

***EASTER.** Its Story and Meaning. By Alan W. Watts. New York 21, Henry Schuman, Inc., 1950. 128 p. \$2.50.

***THE FULFILLMENT OF PROPHECY.** By Chester K. Lehman. Scottsdale, Pennsylvania, Mennonite Publishing House, 1950. 32 p. \$30.

***GREAT EXPRESSIONS OF HUMAN RIGHTS.** Edited by R. M. MacIver. New York 16, Harper and Brothers, 1950. 321 p. \$3.00.

***HOW TO READ AND ENJOY THE PSALMS.** By Maurice Clarke. Chicago 5, Wilcox and Follett Company, 1950. 156 p. \$1.25.

***THE LITTLE CHILDREN'S BIBLE.** New York 10, Cambridge University Press, 1950. 105 p. A reprint of selections from the Old and New Testaments and one from the Apocrypha, grouped about the life of Jesus and stories he knew. The King James Version is used, in large type and in paragraph form, suitable for reading by children.

***THE LIVING THOUGHTS OF THE PROPHET MUHAMMAD.** Presented by Muhammad Ali. San Francisco, Moslem Society, Inc., 1949. 142 p. A sketch of the life of the Prophet Muhammad, together with excerpts from the Holy Quran, the scripture which the Prophet claimed to have been revealed to him by God. The quotations from the teachings are annotated in a way helpful to the Western reader.

***MONOGRAPHS ON FUNDAMENTAL EDUCATION.** Put out by UNESCO. Paris. 85 p. \$25.

***OLD FASHIONED REVIVAL HOUR SONGS.** Compiled by Charles E. Fuller, H. Leland Green, William Macdougall. Winona Lake, Indiana, the Rodeheaver, Hall-Mack Company, 1950. \$60.

***OUT OF MY LATER YEARS.** By Albert Einstein. New York, Philosophical Library, 1950. 282 p. \$4.75.

***PASSOVER, Its History and Traditions.** by Theodor H. Gaster. New York 21, Henry Schuman, Inc., Publishers, 1949. Re-issue: Spring 1950. 102 p. \$2.00.

***PHILLIPS BROOKS: SELECTED SERMONS.** Edited by William Scarlett. New York 10, E. P. Dutton and Company, Inc., 1949. 377 p. \$5.00.

*To be reviewed.

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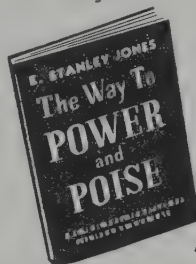
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***PSYCHOTHERAPY AND A CHRISTIAN VIEW OF MAN.** By David E. Roberts. New York, Charles Scribner's Sons, 1950. 161 p. \$3.00.

***PUBLIC RELATIONS FOR CAMPING.** Chicago 4, American Camping Association, 1949. 50 p. \$50. This little pamphlet is the findings of the Workshop on Public Relations sponsored by the American Camping Association. It contains a wealth of material for camp leaders, including those in the field of Church Camping, for improved public relations on national, area, and local levels.

***RELIGION MAKES SENSE.** By Randolph Crump Miller. Chicago, Wilcox and Follett, 1950. 308 p. \$3.00.

***RESPONSIBLE CHRISTIANITY.** By Justin

Wroe Nixon. New York 16, Harper and Brothers, 1950. 190 p. \$2.50.

***SCIENCE AND CHRISTIAN FAITH.** By Edward LeRoy Long, Jr. New York 7, Association Press, 1950. 125 p. \$1.75.

***TEACHER COUNSELING.** By Dugald S. Arbuckle. Cambridge 42, Massachusetts, Addison-Wesley Press, Inc., 1950. 178 p. \$3.50.

***TWELVE LAWS OF LIFE.** By John Calvin Slemp. Philadelphia, Judson Press, 1950. 112 p. \$1.50.

***WITH JESUS ON THE SCOUT TRAIL.** By Walter Dudley. Nashville 2, Abingdon-Cokesbury Press, 1950. 128 p. \$25. A small book of devotions for Boy Scouts with daily readings, the topics for a week at a time being suggested by each of the Scout laws.

What's Happening

Summer Conferences and Workshops

Sponsored by the International Council
of Religious Education

CHICAGO, Ill.—The Quadrennial Convention of the International Council of Religious Education, open to all lay and professional people, will be held on August 15th as one of the meetings of the World Convention on Christian Education. The program is given in the article "You Will Hear Them at Toronto," by Philip C. Jones, on page 18 of this issue.

The International Council will also conduct several conferences and workshops for selected groups of leaders. These will be attended either by those with responsibility for specialized aspects of religious education or by delegates from denominations and councils. Much creative work done in these conferences will have a bearing on future programs of local churches.

Information concerning dates, places, and those eligible to attend is given below. All persons named as sources of information should be addressed at the International Council of Religious Education, 206 S. Wabash Ave., Chicago 4, Illinois.

Association of Council Secretaries

The annual meeting of executives and staffs of state, county and city councils of churches and Christian education, and executives and staffs of national interdenominational agencies. The Conference theme is, "Upbuilding the Body of Christ." The seminar leader is Dr. Glenn W. Moore of Los Angeles.

Conference Point Camp, Williams Bay, Wisconsin, June 19-24. For further information write REV. JOHN B. KETCHAM.

Fifth Annual Workshop for Directors of Religious Education

A national conference for local church directors of Christian education. A daily lecture and discussion period will be led by President Paul M. Lambert. Work groups discuss problems of special concern to directors. Denominational representatives meet with denominational groups and confer with individuals.

Conference Point Camp, Williams Bay, Wisconsin, July 23-29. For folder write to REV. LEE J. GABLE.

National Conference on Education of Christian Parents

A workshop on parent education. While most of the participants will be delegates, a limited number of pastors, directors of religious education and local family life committee members will be included. Spon-

sored by the Committee on Religious Education of Adults.

Conference Point Camp, Williams Bay, Wisconsin, July 16-23. For further information write to REV. RICHARD E. LENTZ.

Religious Drama Workshop, 1950

Open to all interested in religious drama for the local church. The workshop will give background study and intensive guidance in techniques in creating and producing drama, under the leadership of recognized drama experts. For description of first Workshop, 1949, see articles in April *International Journal*.

Green Lake, Wisconsin, August 7-18. For folder write to MISS HELEN SPAULDING.

Regional Youth Conferences

Seven United Christian Youth Movement Regional Conferences will be held across the nation, directed by members of the staff of UCYM. Open to young people who are leaders in denominational or interdenominational youth work. For further information, see the inside front cover of this issue.

Junior Camping Conferences

Two conferences for camp directors, counselors and committee members.

Dunkirk, New York, May 29-June 2. Day Camping and Resident Camping. Administered by the Evangelical and Reformed Church.

Green Lake, Wisconsin, July 21-29. Day Camp Laboratory providing experience with children. Administered by the Northern Baptist Convention.

Further information may be obtained from denominational children's workers or from MRS. ALICE L. GODDARD.

International Children's Work Conference

Held immediately preceding the Convention of the World Council of Christian Education, this Conference will focus upon making the work of the Protestant churches with boys and girls more effective at the point of Christian World Citizenship. Attendance is by invitation by agencies only and quotas are already filled.

Victoria College, Toronto, Ontario, August 7-9. MRS. ALICE L. GODDARD.

Seventh International Workshop in Audio-Visual Education

Outstanding national conference for staff members of denominations and interde-

nominal agencies and others responsible for audio-visual education. Open to limited number of local church leaders. Deals with problems of production, distribution, evaluation, utilization, and administration.

Green Lake, Wisconsin, August 28-September 2. For folder write to MISS PEARL ROSSER.

Dr. Beckes Resigns as Director of Youth Work

CHICAGO, Ill.—DR. ISAAC K. BECKES, who since September, 1943, has been Director of Young People's Work for the International Council of Religious Education and Executive Secretary of the United Christian Youth Movement, has resigned as of June 1, 1950. He is to become President of Vincennes University, a junior college in Vincennes, Indiana. Dr. Beckes' home town.

During his seven years on the staff of the Council, Dr. Beckes has greatly

strengthened and enlarged the program of the United Christian Youth Movement. He has had charge of all inter-agency relationships and has given such wise and constructive leadership in this area that the concerns of Protestant youth and their leaders now have a place of real importance in the life of America. He has built up for the UCYM a staff of four persons in addition to the Directors, including one representative in the East. In wider relationships he has served on the Youth Committee of the World Council of Churches, the Youth Committee of the World Council of Christian Education, and on boards of the Boy Scouts and Girl Scouts.

As Director of the Department of Young People's Work and Executive Secretary of the Committee on Religious Education of Youth, Dr. Beckes has led the youth leaders of the denominations in developing a sound philosophy of cooperative Christian youth work and a successful strategy and program for its advancement.

At the Annual Meeting of the International Council of Religious Education in February, a resolution proposed by the Board of Trustees and passed by the plenary body read in part as follows:

"The Board appreciates the splendid contribution which has been made by Dr. Beckes to the young people of America and to the constituent agencies of the Council as they have found their programs of youth work strengthened because of his leadership. Dr. Beckes has demonstrated a superb combination of personal Christian practice and statesmanship. . . His leadership will be greatly missed by those who are dedicated to the task of bringing the Christian message to all young peo-



Isaac K. Beckes

His colleagues on the staff and in the larger Council circle have found him not only dynamic and creative but also friendly, considerate, cooperative and concentrated."

Dennis Savage Made Associate Director of Youth Work

CHICAGO, Ill.—At the Annual Meeting of the International Council of Religious Education, February 17, the Rev. DENNIS SAVAGE was elected Associate Director of Youth Work for the Council. Mr. Savage has been working with the United Christian Youth Movement since



Dennis Savage

October 1947, when he was brought in to take charge of the Christian Youth Conference of North America. The following year he was made Director of Youth Council Services in the UCYM. Mr. Savage has rendered very effective service during these past two years and a half, and his experience in directing regional youth conferences and in other field services fits him well for his enlarged responsibilities.

Mr. Savage received his A.B. degree from the University of Idaho in 1942 and his B.D. degree from the University of Chicago in 1947. He served as a local church minister for two years at a community church in Grand Coulee, Washington, and for four years was national chairman of youth conferences for the Disciples of Christ.

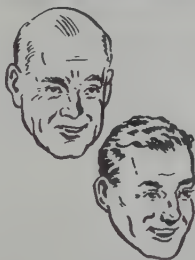
Southwestern Inter-Council Office Established in Texas

CHICAGO, Ill.—A regional interdenominational office has been organized to promote Protestant cooperation in the Southwest. The office is located in Fort Worth, Texas and will cover work done in Texas, Oklahoma, New Mexico, Arkansas and Louisiana. The agencies represented by this office are: the International Council of Religious Education, the Federal Council of Churches, the Home Missions Council, the United Council of Church Women and the United Stewardship Council. The organizing meeting took place on March 27.

The executive secretary is the Rev. HARRY C. MUNRO, for nineteen years a member of the staff of the International Council of Religious Education. He left in 1949 to become professor of religious education at Brite College, Texas Christian University. He will continue as a member of the faculty, and the office will be located at the University. Mr. Munro's many years of experience as director of field administration for the International Council and as director of the National

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	Ordinary Life		Endowment At Age 70		Endowment At Age 65	
	I	II	I	II	I	II
25	35.43	48.21	38.76	53.18	41.76	57.68
26	36.78	49.95	40.28	55.23	43.48	60.00
27	38.21	51.83	41.93	57.41	45.33	62.51
28	39.75	53.83	43.68	59.73	47.33	65.20
29	41.41	55.96	45.58	62.23	49.43	68.01
30	43.16	58.23	47.61	64.88	51.71	71.06
31	45.03	60.63	49.76	67.71	54.16	74.31
32	47.00	63.15	52.05	70.73	56.78	77.83
33	49.16	65.88	54.56	74.01	59.61	81.58
34	51.40	68.75	57.20	77.45	62.63	85.60
35	53.83	71.83	60.03	81.13	65.88	89.91
40	68.83	90.68	77.68	103.96	86.46	117.13
45	89.75	116.55	103.15	136.65	117.33	157.93
50	119.28	152.55	140.98	185.13	166.50	223.43

In other words, IF YOU ARE 35 now, you pay only \$53.83 the first year and \$71.83 thereafter for a \$5,000 Double Protection policy. Think what this would mean to your family! And, what's more, you get dividends from both the basic and the "term" parts of your policy!



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The objectives of the Fort Worth office will be to guide state, city and local communities in the development of their own instruments of interdenominational cooperation; to provide basic program services; to cooperate in interpreting the program resources of the sponsoring national councils, and to provide a regional listening post from which the desires and needs of communities in the region might be interpreted to program building agencies in the national councils.

DR. J. FISHER SIMPSON of Dallas, Texas, formerly on the staff of the Methodist Board of Education, was elected chairman of the Advisory Committee. The Rev. J. B. KETCHAM represented the staff of the International Council at the organizational meeting.

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Dr. Kagawa's Itinerary Being Planned

BROOKLYN, N. Y.—DR. TOYOHICO KAGAWA, the noted Christian leader of Japan, will be in America from July 15th to the end of December. He will speak at the World Convention on Christian Education in Toronto on August 15th, at the Missionary Meeting of the General Council of the United Church of Canada on August 15th, and at the annual conference of the United Council of Church Women in Cincinnati on November 15th. He will devote two months to the United Evangelistic Advance. Those wishing to inquire about speaking dates for Dr. Kagawa during September and December should correspond directly with the itinerary secretary—Dr. J. Henry Carpenter, 252 Fulton St., Brooklyn 1, New York.

Men and Missions Sunday

CHICAGO, Ill.—The 20th annual observance of men and Missions Sunday will occur on Sunday, November 12, this year. The theme recommended by cooperating Missionary Boards, and chosen by the Laymen's Missionary Movement for this day, is *Men for the Master's Mission*.

Do You Have One?

The Library of the Colgate-Rochester Divinity School is anxious to complete its permanent files of the *International Journal of Religious Education*. One number is missing, Vol. 10, No. 8, for April, 1934. No copy of this is available at the *Journal* office. Anyone who has an extra copy of this number is asked to write to Miss Etta M. Cook, 1100 South Goodman Street, Rochester, New York.

Councils in Action

SOUTH BEND, Ind.—One hundred seventy young people of the churches of St. Joseph County participated in a Youth Week observance by a tour of the city and county government offices. The tour was made possible through the co-operation of the respective city officials, members of the legal profession, and the leaders of the churches. This was followed on Sunday by a meeting at which the group discussed: "Faith provides the plus in society which makes civilization possible and undergirds the motivation for better community life."

BOSTON, Mass.—The Massachusetts Council of Churches recently announced the appointment of REV. FRANK C. VANCLEEF, JR., minister of the Pilgrim Memorial Church, Pittsfield, as Western Area Secretary of the Council. Succeeding the REV. FRANK E. DUNN in this position, Mr. Vancleef will work on a part time basis with office in Pittsfield, continuing also to serve his church. A native of Cleveland, Ohio, Mr. Vancleef received his degrees from Oberlin College and Hartford Theological Seminary, and held pastorates in Winchester Center and Sharon, Connecticut, before going in 1947 to the church in Pittsfield.

The Massachusetts Council Department of Religious Education, cooperating with

the Association of Professional Religious Educators of Greater Boston, took "Developing Loyalty Through Worship" as the theme for their eleventh annual Lenten Institute on Christian Education early in March.

ALBANY, N. Y.—At a recent meeting of the New York State Council of Churches the resignation of HON. THOMAS C. BROWN of Schenectady as chairman of the Board of Trustees was regretfully received. Mr. Brown had held the office of chairman of the Board continuously for more than twenty years. Previous to his becoming chairman of the Board of the State Council, he was a member of the Board of Trustees of the former State Sunday School Association. Senator Brown has served continuously in the New York State Legislature for many years. In his own city of Schenectady he has been a leader in civic, social and religious affairs.

SAN FRANCISCO, Calif.—The Northern California-Western Nevada Council of Churches held its April 1950 Conference on Town and Country Church with two area meetings, one at Davis and the other in the Visalia area. DR. WILLIAM MATHER, Professor of Rural Sociology in Pennsylvania State College, MR. GEORGE WILSON of the National Farm Bureau Federation, DR. RICHARD MYERS and DR. CORRELL JULIAN were the leaders. The conference featured field trips on church and community analysis, and youth conservation in the rural church and community.

OAKLAND, Calif.—At the annual dinner meeting of the Northern California-Western Nevada Council of Churches, DR. EARLE SMITH, president of the Council in 1948, made a citation award to MR. CHARLES M. GOETHE of Sacramento. Mr. Goethe and his wife founded the council movement in California 38 years ago and have been active supporters of cooperative endeavors throughout the years.

FARGO, N. D.—On December 1 the North Dakota Inter-Church Council called MISS GRACE E. HUCK of Spearfish, South Dakota, as field worker with major responsibility for county organization and leadership education. She spent six weeks last summer conducting county officers coaching conferences for the Council.

ERIE, Pa.—A comprehensive report of a survey of the Protestant churches of metropolitan Erie completed during the past year under the auspices of the Department of Comity of the Erie Council of Churches, was recently made public. The study was compiled by EVERETT L. PERRY of the Committee for Cooperative Field Research. Some interesting items stand out. In the metropolitan area, with an estimated population of 155,000, approximately 60,000 persons thirteen years of age or over are not affiliated with any church. Data regarding growth or decline of Protestant church membership and Sunday school enrollment are incomplete. However, the survey indicates a disturbing decline in Sunday school enrollment as compared with increase in church membership. REV. G. WEIR HARTMAN is executive secretary of the Erie Council of churches.



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- Children
- Outstanding for Family
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The Black Hand (MGM) Teresa Celli, ne Kelly, J. Carroll Naish. *Melodrama* in Italian section of New York in early 00's, concerned with depredations by nnants of "Black Hand" terrorist gangs nsplanted from Italy. They are finally ercome by the efforts of a few brave als among the immigrants they prey on and of a patient police officer of alian birth. . . . In form, a gangster odrama. But in spite of its oversimpli- ation in plot, its frequent lack of logic, becomes much more—a sensitive por- yal of the insecurities, the misery and istrations of early groups of immigrants our crowded, indifferent cities. **M,Y**

Bluegrass of Kentucky (Mono.) Ralph organ, Jane Nigh, Bill Williams. *Drama* out a racehorse which, when it wins the kentucky Derby, gives the son of its mid- e class owner nerve enough to accept arriage proposal from millionaire horse- an's daughter. . . . *Stilted* dialogue and tion in a horse breeding tale, photo- aphed in rather unpleasant "cinecolor." **M,Y**

Buccaneer's Girl (Univ.) Yvonne De- arlo, Philip Friend, Elsa Lanchester. *Melodrama* set in early day New Orleans, here supposedly sedate citizen engages in cret piracy to get revenge on shipowner ho ruined his father. Also involved is a aautiful itinerant entertainer. . . . Tech- colored, *swashbuckling* pirate yarn, re- ete with fancy costumes, deeds of daring nd romance. Possibly entertaining if you on't look too closely for logical motiva- on in plot and characterization. **M,Y**

The Golden Gloves Story (Eagle Lion) umes Dunn, Dewey Martin, Kevin 'Morrison, Kay Westfall. *Drama*. Plo- ng youth and his old schoolmate, an op- portunistic braggart, are rivals in annual ewspaper-sponsored amateur boxing tour- nament. Both are in love with daughter of ne of the public spirited referees, so a personal element enters their bouts. The eel is reformed, loses the contest but wins e girl. . . . Story and acting are ama- urish and self-conscious. Chief virtue is e documentation of the big annual Chi- go Tribune boxing series; film was pho- tographed in that city. **M,Y,C**

†**The Heiress** (Par.) Olivia de Havil- nd, Montgomery Clift, Miriam Hopkins, alph Richardson. *Drama*. Metamorpho- s of shy, mousy daughter of wealthy hysician into a poised though bitter wom- n through discovery that father's ironic fforts to advance her interests are based n contempt for her as a person, through isillusionment when suitor jilts her when e learns that marriage to him will mean isinheritance. Her new nature is tested hen father faces death, later when suitor eturns to renew his pleas. . . . An adult,

intense, intelligently and incisively per- formed drama, effectively translated in camera terms from novel and play on which it is based. Makes convincing at- mospheric use of mid-19th century setting. **M,Y**

Key to the City (MGM) Clark Gable, Frank Morgan, Loretta Young. *Comedy*. At San Francisco convention, western mayor, former longshoreman who gets his way with weak city council with his fists, meets serious lady mayor from Maine, after series of escapades sends her dignity packing and they get themselves engaged. . . . It could have been funny; instead it labors its comic points to exhaustion, ac- companies them with frequent *double- entendre's* and brutal brawls. *Shoddy*. **M**

Mother Didn't Tell Me (Fox) Jessie Royce Landis, Dorothy McGuire, William Lundigan. *Comedy*. Young wife of con- scientious doctor struggles through two years of fancied neglect trying to realize the romance she believes marriage should offer before she is convinced she should make the best of things. . . . It's hard to believe the problems could be quite this serious, or the principals quite so giddily unable to cope with them. *Rather trying* domestic fare. **M,Y**

Nancy Goes to Rio (MGM) Louis Cal- hern, Carmen Miranda, Jane Powell, Ann Sothorn, Barry Sullivan. *Musical*. Teen-age daughter finds herself competing with mother, established actress, for role in forthcoming play. A trip to South Amer- ica gives chance for vivid backgrounds, and comic misunderstandings are inter- posed for all they are worth. . . . *Fan- tastically elaborate* settings and costumes in the movie-musical manner. Supposedly comic ideas—such as mistaken notion that daughter is expecting a baby—are carried to tedious lengths, while singing leaves considerable to be desired. **M,Y**

Never Fear (Eagle Lion) Keefe Bras- selle, Sally Forrest. *Drama*. How a young dancer after bout with polio is beset by self-pity, loses all will to live but after rehabilitation program comes to new un- derstanding and hope. . . . An unpre- tentitious film, making documentary use of current rehabilitation projects. *Commend- able* in its portrayal of the triumph of human will over disabilities. **M,Y**

Paid in Full (Par.) Robert Cummings, Diana Lynn, Lizbeth Scott. *Drama* about girl who sacrifices life to supply baby to take the place of sister's child she ac- cidentally killed, save tottering marriage of frivolous sister to worthy brother-in-law whom she herself loves. . . . Based on incident related as true in *Reader's Digest*, but so handled as to seem as incredible as most daytime radio serials, which it re- sembles. *Confused situations played for pathos*. **M**

Perfect Strangers (War.) Dennis Mor- gan, Thelma Ritter, Ginger Rogers. *Drama* set in court, jury and hotel rooms where twelve assorted jurors are trying to decide whether a mild man accused of murdering wife should be called guilty or innocent. Two of those jurors—both married—fall in love with each other, and this compli- cates their attitude toward the evidence.

In the end, they decide to forego pre- mature plans for the future and return to their respective spouses. . . . An *adult love story* handled intelligently—except that *motivation is hazy*. Interesting documenta- tion of how jury cases are handled, and some pointed though often obvious satire on human types. Won't inspire much con- fidence in the jury system, sad to say. **M,Y**

Quicksand (UA) Jeanne Cagney, Mickey Rooney. *Melodrama*. Young garage em- ployee gets in deeper and deeper as he turns to petty crime to square his altered accounts, is finally glad to settle for mild prison term. . . . Set against sordid amuse- ment pier background, film is *unethical* in implication that what happens is due to hero's bad luck rather than to his own weakness, lack of moral conviction, and in unquestioning devotion of "good" girl in spite of his deeds. **M,Y**

Samson and Delilah (Par.) Hedy La- marr, Victor Mature, George Sanders. *Melodrama*. The Biblical story in its es- sentials, embroidered and technicolored into a spectacular pageant in the tradition set by Cecil B. DeMille, its producer-direct- or. . . . Shows the 14 years of research spent on it in the scrupulously executed sets, costumes, physical phenomena. Blends color, violence, romance, sex and Biblical narrative into a *super circus* that seldom pauses for breath. Although it may be Biblical, potential audiences should not for a moment be misled by tremendous ad- vance publicity that it is "religious." **M,Y**

Unmasked (Rep.) Raymond Burr, Bar- bara Fuller, Robert Rockwell. *Melodrama*. Murder, jewel theft, suicide complicate plot finally cleared up by revelation of relation of unscrupulous newspaper col- umnist to crime ring. . . . Sordid atmos- phere, unsavory people in a *slipshod* effort. **M**

***When Willie Comes Marching Home** (Fox) Dan Dailey, William Demarest, Col- leen Townsend, Evelyn Varden. *Comedy*. Small town gives its first citizen to enlist after Pearl Harbor a hero's send-off. But when the war goes on and he remains at near-by airport as a gunnery instructor, both the town and Willie are sadly em- barrased. Even when he gets a four-day fling at exciting combat, he must keep it secret. . . . *First-rate comedy*, with rich satire on G. I. frustrations, top brass con- ceits and local American Legion bravado. **M,Y,C**

Young Man with a Horn (War.) Lauren Bacall, Hoagy Carmichael, Doris Day, Kirk Douglas, Juano Hernandez. *Drama* about a trumpet player whose striving for "perfect" jazz notes is frustrated when he marries a neurotic woman. He ends up on Skid Row, from which he is finally rescued by friends who share his devotion to "true" jazz and are willing to help him achieve it. . . . Rather banal story and inept dialogue are unworthy of the theme on man's search for integrity, the sound- track and the discerning performances. *It could have been so much better*. **M,Y**

Visual Aids

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Worship and Audio-Visuals

by E. G. Million*

HUNDREDS OF THOUSANDS of so-called worship services are held in churches throughout the United States and Canada every Sunday morning. But how much real worship takes place in them? "Aids" to worship are widely used, but too often the participants take part with divided attention in a program of songs and spoken words without even faintly feeling themselves in the presence of God.

Worship does not imply the act of ordering a cosmic bell hop to do what one wants. Nor does it mean that one is passively absorbed into the Beyond. Worship includes listening to God and talking to God while God listens to what the wor-

shiper has to say and talks to him. To worship truly requires concentration and awareness. This is a difficult state of mind to achieve and the Church through the ages has experimented with many means of helping to bring it about. Architecture, paintings, stained glass windows and carvings, all using religious symbols, have helped congregations to attain that attitude of mind and that emotional expectancy which makes worship possible.

In our day we have new types of visual materials and new ways of showing them. There are a great many slides, films and filmstrips which are usable in stimulating worship experiences. Here are a few of them:

Understanding worship rituals

Worshippers ought to know what is meant by the symbols and practices used

in worship services. The 16 mm sound motion picture *Your Neighbor Celebrates* can be used in this connection. It presents the various Jewish festivals, some elements of which carry over into Christian worship practices. The *Synagogue*, which may be obtained in filmstrip or sound motion picture form, is also usable in a similar way. An even better material for this type of activity is *One God*, a 16 mm motion picture based on Fitch's book of the same title, which shows the forms of worship practiced by Jews, Roman Catholics and Protestants.

One can give this information an exclusively Christian focus by using the Methodist 2x2 color slide set *Church Symbolism*, or the black and white filmstrip *Christian Symbolism* produced by the Society for Visual Education. All of these will give ordinary Christians an appreciation of traditional practices and symbols.

Using illustrative pictures

Also of value in bringing about understanding and appreciation are the flat reproductions and the 2x2 and 3¼x4 transparencies of religious paintings. In this area there are some excellent resources for picture-focused worship. Albert E. Bailey's *The Gospel in Art*; Cynthia Pearl Maus' *Christ and the Fine Arts*; Daniel Fleming's *Each With His Own Brush*; and P. Lotz's *The Altar Hour* are very good book resources. The Elsie Anna Wood pictures, *The Life of Christ* (available from the Society for Visual Education)

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10. Third Missionary Journey
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12. Voyage to Rome

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...felt by many to be of value as worship material. Margaret Tarrant has done some excellent pictures for children and the familiar Providence Lithograph Company creations are now available as worship materials.

Flat pictures are available from denominational publishing houses. The Pilgrim Press, 14 Beacon Street, Boston 8, Mass., has a particularly fine collection. The 4 x 4 glass transparencies are available from the Evangelical and Reformed Church's Bureau of Audio-Visual Aids, 505 Race St., Philadelphia 2, Pa. The 2 x 2 transparencies are available from the Religious Film Association, 45 Astor Place, New York 3, N. Y., The Society for Visual Education, 1345 West Diversey Parkway, Chicago 14, Ill., and from denominational publishing houses. (One should write to these organizations for a catalog of materials available.)

In using the above resources one should keep constantly in mind that the single goal of all planning and activity is communion with God. We must not allow worship to be short-circuited by distracting the worshiper with pictures of poor quality or by the mechanics of presentation. He should forget that he is seeing a picture or a slide and be conscious only of God.

Some churches can use hymn-slides, hymnstrips, and hymnalogues. A list of materials available can be obtained from the Society for Visual Education and the Religious Film Association (see above for addresses) or from your denominational publishing house. Perhaps these materials find best usage in smaller groups. Here the intimacy of close association makes for personal and group appropriation of the message communicated by the audio-visual aid.

Getting worship stimulation from sound movies

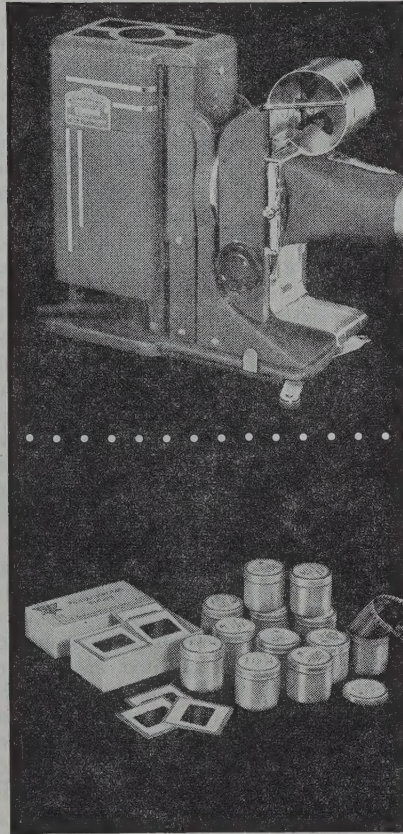
Sound motion pictures by their very nature do not lend themselves to wide use as worship aids. The combination of motion, light and sound easily draws attention to itself and, further, the facts involved in true worship elude expression in this medium: "No man hath seen God at any time. . ."

However, some materials, like *Creation According to Genesis* (which may be rented from the Religious Film Association), *God of Creation* (a Moody film) and the new Methodist film *Our Changing World*, so present the beauty and grandeur of God's creation that a sense of awe and mystery, which is close to the very core of worship, inevitably captures the sensitized Christian.

Again a film like *The Great Commandment* (Cathedral Films) so expresses the Christian Gospel that inspired excitement grips the Christian, and he worships through consciousness of the Christian relation existing between himself and God. But fortunately no material, no matter how potent, can displace that active encounter between God and the individual which is worship. Films and other audio-visuals can only promote the encounter—but what greater honor could they have?



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Editorials

Needed—Religious Writing That Is Read

DR. BENJAMIN P. BROWNE, writer of the guest editorial below, is Executive Director of the Division of Christian Publications for the Northern Baptist Convention. These are excerpts from Dr. Browne's address on "The Imperative Need of Training Writers for Christian Publications," given during the Annual Meeting of the International Council of Religious Education in February.

EVEN A CURSORY GLANCE at the happenings in the field of book sales today and will give church school teachers and leaders renewed confidence in the power of religion to hold attention and to become of exciting interest. This past year is loudly eloquent in demonstration of the fact that religious teaching and writing meet a great human hunger.

Numbered among the first ten best sellers during 1949 were *The Big Fisherman*, *The Seven-Story Mountain*, *The Greatest Story Ever Told*, and *Peace of Soul*. *Peace of Soul* sold just slightly under *The Big Fisherman*, the top selling fiction book of the year. As close runners-up to the first ten were also *Peace of Mind*, first ten were also *Peace of Mind* and *Guide to Confident Living*, by Norman Vincent Peale.

These facts are ample proof that religion can get readership and attention once the flame of genius holds the pen or gives the message voice.

Religious educators should remember the effectiveness of vivid colors and bold picture words in commanding interest for the teaching which affects the whole life of the total child. Without endorsing the theology in it, one is amazed by the perennial fascination and breathless suspense of such a book as *Pilgrim's Progress*, a book apparently as much loved by children as by adults. The enduring charm and persistent influence of *Pilgrim's Progress* ought to prove beyond a doubt the possibility of teaching religion with words of clear-cut simplicity, enchanting interest, and moving power. Friends of religion must be constantly alert not to overlay its beauty with a coat of dull gray. Lack-luster teaching must give way to sparkling words of lyrical joy that glow with far-shining radiance.

There is the more need to express love, truth, and beauty with vivid-

ness when one remembers what our children are getting from too many current publications.

The publishing enterprise in America is three billion dollars annually, and last year represented the greatest flood of printed materials in all history. How much, however, of this vast industry gave moral and spiritual strength to our youth? How much today represents the work of culture vultures whose perverted pulps, propaganda slicks, and comic horrors have poured deadly poison into the blood stream of this republic? How much is deliberately concealing or distorting the truth despite all our vociferous self-congratulation and back-patting about our wonderful free press? One trembles with fright to remember that the infinitesimally thin film of ink, just .00025 of an inch thick spread as print on a page, carries the culture and intelligence or the decay and rot of our civilization to millions here and abroad, shaping the destinies of peoples and nations to unborn generations.

Christian leaders must be concerned with the transmission of the Christian faith and the permeation of all society by the Christian way of life through the printed curriculum, the teaching process, and popular literature. These are priority demands upon Christian educators. Indeed we may well ponder the statement of Toynbee that "the salvation of civilization rests here with the propagation of Christianity at its widest and most redemptive strength."

For this reason, teachers will rejoice in the vastly improved Sunday church school texts now being produced by most denominations. Quarterlies and study texts are no longer unimpressive and unlikeable. Editors are taking seriously their stewardship of providing for the Sunday church schools religious materials which are the equal of materials used by boys and girls in the public schools.

Recently the red-letter day for which I had long lived arrived. A lawyer from a distant city was at our receptionist's desk asking to see the writer of one of our new senior high texts. Since the writer lives 1200 miles away, the receptionist ushered the attorney into my office. This attorney teaches a class of fifteen boys of high school age. The boys had so much enjoyed the current church school text that they had commissioned their teacher to come

to Philadelphia in order to meet the writer and gather all possible information about him. The author had made the text so interesting that the boys' curiosity had been aroused about him. The boys' instincts were correct, for he is an interesting man of unusual personality and consecration.

I supplied the teacher with available information about the author to carry back to the boys, and then, still somewhat doubtfully, said, "You really mean, do you, that your fifteen boys actually enjoyed this Sunday school text?" He shot back, "'Enjoy' is much too mild a word—they not only enjoyed it, they were thrilled by it." When he had departed I walked up and down the concourse of our office, beside myself in jubilation. I felt like the aged Simeon of old who said, "Now Lord lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

The Cover Picture

ON THE COVER of the October 1933 issue of the *Journal* there was a picture of a bas relief made by the famous sculptor, Lorado Taft. The statue was in the Hall of Religion at the World's Fair which was being held in Chicago that year. The design of the bas relief was copied from the painting by Carl Heinrich Bloch which is on the cover of the present issue.

It is interesting to see the differences between these two interpretations which are superficially so much alike. The chief change is the added strength which Taft has given to the figure of Jesus and the angularity of the other figures. The "pretty" effect of Bloch's picture, which was so much admired by his contemporaries, Taft translated into more realistic terms. Instead of Bloch's glamorous, soft-eyed, oval-cheeked Jesus, Taft has an older, broader, sturdier man, with a square, grim face and narrow eyes that seem to pierce the heaven toward which they are gazing. The people gathered about him, too, have been made more gaunt and sorrow-filled.

This comparison shows the change in art styles over a period of some fifty years. Of course by this time Taft himself is old-fashioned to those who keep up with art trends.

Unlike the media in which it is illustrated, the message here portrayed never grows old. "Come unto me, all ye that are weary and heavy laden," makes as forceful appeal to sinful and burdened souls today as it did two thousand years ago.